

Naundorff, Karl Wilhelm,

The Heavenly Doctrine; or gospel of our Lord Jesus Christ, in all its
primitive purity, such as preached in himself during his terrestrial
sojourn newly revealed by three angels of the Lord, and which Jesus Christ
has confirmed himself, by the reprobation of the Romish papacy; with all
Bd.: [2]

London (1839)

Polem. 486 m-2

urn:nbn:de:bvb:12-bsb10772808-1

Golem -

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486^m - 2

Charles L. Burrows

N Das handschriftliche Original wurde
in London nur wenige Tage
gedruckt, welche gedruckt wurden,
nach einer kleinen Ausgabe von
Stellen wurde. Diese wurde nun
deswegen veröffentlicht, so daß
nun die unglückliche Unter-
scheidung zu haben ist.

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The preliminary part of the *Kleene's* book-
trave, containing the narration of some extra-
ordinary and miraculous incidents which pre-
ceded the revelation of the true Gospel of Our
Lord Jesus Christ, is now in the press, and
will shortly be published.

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THE
HEAVENLY DOCTRINE;
OR
THE GOSPEL
OF
OUR LORD JESUS CHRIST,
IN ALL ITS PRIMITIVE PURITY,
SUCH AS HE PREACHED IT HIMSELF DURING HIS
TERRESTRIAL SOJOURN:
Newly Revealed by Three Angels of the Lord, and
which Jesus Christ has confirmed himself,
BY THE
REPROBATION OF THE ROMISH PAPACY;
WITH ALL THE
PROOFS OF ITS IMPOSTURE
AGAINST THE
DOCTRINE OF OUR SAVIOUR.

LITERALLY TRANSLATED FROM THE ORIGINAL FRENCH,
PROMULGATED BY
CHARLES LOUIS, DUKE OF NORMANDY,
SON OF LOUIS XVI, KING OF FRANCE.

LONDON:
HENRY KENT CAUSTON, BIRCHIN LANE,

MDCCCXXXIX.

THE
HEAVENLY DOCTRINE;

OR
THE GOSPEL

OF LORD JESUS CHRIST

IN ALL ITS TRUTHS

AS HE HAS REVEALED IT HIMSELF DURING HIS
TERRESTRIAL SOJOURN;

NEWLY REVEALED BY THREE ANGELS OF THE LORD; AND
WRITTEN BY JESUS CHRIST HIMSELF.

HENRY KENT CAUSTON, PRINTER,
Birchin Lane London.

AND ERRORS OF ITS IMPOSTURE

TRANSLATED FROM THE ORIGINAL OF OUR SAVIOUR

ALSO BY THE SAME AUTHOR, AND THE ORIGINAL TRANSLATED
BY THE SAME AUTHOR, AND THE ORIGINAL TRANSLATED

CHARLES JAMES, DUKE OF NORMANDY

WE ARE SOON TO BE THE SON OF LOUIS XVI. KING OF FRANCE

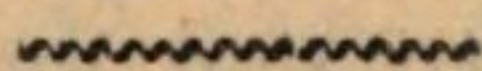
LONDON:

HENRY KENT CAUSTON, BIRCHIN LANE

MDCCLXXIX

THE

TRANSLATOR'S PREFACE.



THAT Angels have appeared to mankind on special occasions, is so well attested by Scripture, and so universally admitted, as to leave no doubt that the Almighty has occasionally deigned to transmit the expression of his divine will through the mediation of these heavenly messengers: and although their visits to this earth in a visible form, have been few and far between; as no substantial reason exists, why that which is known to have occurred at one period, should not happen again; we are bound in justice, to examine any statement of similar divine interposition, however improbable it may at first appear, before we venture to pronounce it unworthy of belief.

It is stated in the title page of the present work, that the Heavenly Doctrine, or true Gospel of Our Lord Jesus Christ, has been newly revealed by

three angels, to the much persecuted son of the unfortunate Louis the Sixteenth. Such an extraordinary assertion cannot be expected to meet with implicit credence, without additional evidence of its truth. This evidence it is presumed will be furnished by the perusal of the following pages to the end; and the translator can venture to say on authority, that forthcoming events will fully confirm it.

Any person who has carefully studied the Scriptures as they have been handed down to us, must have been struck by many passages that are not only contradictory to one another and perfectly unintelligible to human reason; but also opposed to the ideas of infinite power, wisdom, goodness, and mercy that we ought to entertain of the Eternal. For instance; who can reconcile with sense and reason, (the only guides which God has given us to direct our judgment,) that, the devil should have the power to carry Jesus Christ, (who according to the erroneous doctrine of the Trinity would be God himself, and therefore the devil's master,) to the top of a high mountain, and that he should shew him all the kingdoms of the earth, and offer them to him, to whom they already belonged, on condition of his falling down and worshipping him—the devil? A statement so absurd and blasphematory as this, clearly indicates that the whole must be either a fabrication, or else grossly misrepresented. Abundant proofs of falsification equally evident, could be adduced, but they will become evident by the perusal of the

‘Heavenly Doctrine.’ Again, if we consider; how strangely does the immense number of sects that divide what is called the Christian religion, contrast with the unity we should expect to find in the church of Christ?

It must be evident, that these discrepancies are owing to some cause of error that has not been hitherto discovered; or which, if discovered, it has been deemed impossible to remove. For, supposing that enlightened men, as is most probable, may at different times, have surmised that the Scriptures contain numerous falsifications, who could separate the gold from the dross, to distinguish between that which had emanated from Divine Inspiration and that which had been introduced through human depravity? Besides, who could add what had been suppressed, or discover the original text which has been altered? Again: is it reasonable to believe that our Redeemer—the messenger of God, the harbinger of Truth—could have preached a Gospel replete with ambiguities, and passages unintelligible to the greater portion of mankind, for whom especially it was intended? Certainly not; because then his work would have been imperfect. But if we suppose, as is the case, that men, through worldly motives, have altered the text, to disfigure the original meaning of what our Saviour taught, we can readily account for all the points of controversy, that cause such variety of persuasion on matters of Religion, and clearly perceive the necessity of a new Revelation.

Almighty God, in his boundless mercy, vouchsafed, eighteen centuries ago, to send Jesus Christ to make known to us His will and His truth. Nevertheless, we see the great variance of opinion that exists among men on these all-important subjects; now does it not seem consonant with the divine attribute of boundless mercy, that a time should come when variance shall be at an end; and, Truth being manifest to all, men, abandoning Sectarianism—from the conviction, that every sect has participated more or less in error,—shall become united in one Faith—that taught by the Heavenly Doctrine, to promulgate which, Jesus Christ came upon earth.

That this epoch is at hand, the Translator has cogent reasons to believe: and because some persons might be inclined to regard him as a visionary on this account, he takes the liberty to observe, that he has only arrived at the conviction which he has acquired—*that the Heavenly Doctrine is the genuine result of a special divine revelation*—after a mature and deliberate examination of all the points he could learn respecting it, and the removal of all the doubts that he and others could fairly raise against it. He is persuaded that the illustrious Promulgator is really an instrument, acting under the immediate direction of Divine Providence, to make truth once more known unto men; and that he is destined thereby to bring about such a regeneration of society, that the time is not far distant when that part of the Christian's daily

prayer, hitherto misunderstood, shall be accomplished: Our Father—MAY THY KINGDOM COME UPON EARTH; AND THY WILL BE DONE AS IN HEAVEN.

Nevertheless, as every one ought to judge for himself in what regards conscience, the Translator disclaims all wish to prepossess or bias the reader in any way. He would only entreat him to read the Heavenly doctrine throughout, and be careful that his judgment be not warped by prejudice or worldly motives. He likewise claims the indulgence of the Public for numerous imperfections, which he is conscious exist in the present Translation, and which are chiefly owing to the following circumstance:—Portions only of the original MS. were entrusted to him from time to time, with instructions to translate them as quickly and as literally as possible: this he accomplished, with the assistance of a Relative; and the translation was only revised, and collated with the original, when it had been drawn as proofs. Hence, inequality of style, foreign idioms, useless repetitions, and other inaccuracies, became inevitable; but the whole shall be carefully revised and corrected in a second edition.

The translator thinks it right to make known, that there exist revelations anterior to that of the Heavenly Doctrine, which explain many important points relating to the future state of our souls, &c. as well as to the anomalies we may continually observe existing in the world around us. But for

important reasons, which will be manifest hereafter, the Heavenly Doctrine has been published first.

CHARLES DE COSSON,

*Disciple de la Doctrine Catholique
et Evangelique.*

LONDON, AUG. 1839.

Note.—The imposture of the Church of Rome being proved by the very words used in the Scriptures, as published by it, the quotations are, for the most part, translated from the French, instead of being copied textually from the English authorized version.

ERRATA.

Page 164, line 7—for “ sees of stone,” read “ seats of Peter.”

— 330, — 11—after “ 4,000 French francs,” add “ about
£ 160. sterling.”

— “ — 12—after “ 2,000 francs,” add “ about £ 80.
sterling.”

THE HEAVENLY DOCTRINE.*

CHAPTER I.

Take my yoke upon yourselves, and learn from me that I am meek and humble of heart, and you will find repose for your souls, for my yoke is easy, and my burden is light.

Verse 1.—WHAT is easier than to love those who do us good! Would you not love him who should save you from a precipice, at the bottom of which (being dragged thither by your passions and your iniquities) you would have found death? If you owed your salvation to such a benefactor—if this benefactor had discovered the source of the evil that would have destroyed your happiness; if, for example, he had observed, that the state of indigence in which you languished had induced you to be guilty of iniquity towards your neighbour, and that, being brought to justice by the injured

* The preceding portion of this work will be published at a future period.

person on account of your guilt, you had, in conformity with the laws, been banished far from those whom you loved more than yourselves,—if this benefactor, in a word, should have come and sought you in your exile, to bring you back to your wife, your children, and your aged parents, who weep for you notwithstanding your faults, would you not consider this beneficent being as your saviour? Moreover, if this saviour, through love for his fellow-creatures, should also give you out of his property, houses, land, cattle, money, clothes—in short, all those things which could render your happiness durable upon earth, would you not exclaim, Oh! surely this man is an angel, by his supernatural virtues?

V. 2.—Look, then, around you, and see whom he can be that hath procured for you so much happiness, and to whom you are indebted for so much magnificence on earth, and who hath prepared for you so many means of enjoyment. Reflect upon this, and do not say—It is our fathers who have laboured and planted all things; for your earthly fathers have had a Maker, and it is this Maker who gave them all that they have left for you. You have received it from them through the will of their benefactor, who is God, the all-mighty, their heavenly father and yours, who only requires of you your love, in return for his blessings; and you will prove this love, by making your neighbour participate in the benefits you enjoy, for he is your brother and your sister, God, the only benefactor of this world, being Father of all. Your ignorance hath impelled you even to commit iniquity towards one another, and this iniquity hath precipitated you to the bottom of the abyss, where you would have lost eternal life; but your Heavenly Father, who taketh compassion on you, hath sent to you a Saviour, to redeem you from

that abyss into which you have fallen, through your sins against God your heavenly father: for whosoever commits iniquity against his neighbour, sins against God himself.

V. 3.—God, your heavenly father is pure love, and this love commands you to love your neighbours as yourselves. He requires nothing else of you; and besides, it is not for himself that he requires it, it is for your own happiness, for God doth not want you—if he wanted children he could create them from stones, as he created them from dust in the persons of your ancestors. How will you accomplish God's commandment, if it be not by love towards your neighbour? And if you pretend to love the Lord your God, why do you persecute your brother, of whom the All-mighty is father, as well as he is of you? Love one another, said the Heavenly Father to your ancestors; for it is only on this condition that the earth shall be subjected to you. At the time of the creation, the earth was truly a Paradise: your iniquities have transformed it into a Hell—and the farther you depart from the commandments of God, the more this earth will become an abyss of perdition for you, not only during your life here below, but also for life eternal; since it is there that you will be measured, with the same measure with which you have measured others. If, then, you wish to be happy, abandon your iniquities, and do good to one another. It is in this way that you will cause the kingdom of God to come amongst you. Act, then, as your Heavenly father requires of you, for the interest of your salvation, and prove by your actions that you love the Lord your God, because the true fruit of a pure love of God, your heavenly father, must necessarily be the love you will bear towards

your neighbour ; and this is, in truth, the proof that you sincerely love the Lord your God. So, then, any one who shall do harm to his brother, and yet pretend to love his Heavenly father, is an hypocrite and a blasphemer !

V. 4.—Beware of these persons ; for it is certain that you will know a tree by its fruit. Shun their bad example, which is the source of all the evils that overwhelm you, and do not expect that the seeds of thorn-apples shall bring forth roses : rather feel assured that no one shall gather figs from thistles, nor grapes from brambles. If, then you commit evil towards your neighbour, how can you expect that the consequences of your evil actions should turn to your advantage ? It will never be so, for it is against the nature of God's justice ; and God, in his justice, can never permit that it should be so. If, therefore, you do good to your fellow-creatures, you will be rewarded for it by the fruit of your actions ; if, on the contrary, you do them harm, they will measure you with the same measure, and thus you will reap according to what you have sown. Consequently, if, in accordance with this truth, you are yourselves the authors of your troubles, which so often render you unhappy, and finish by precipitating you into the abyss of perdition, do not accuse God, from whom you have strayed through your iniquities—accuse none but yourselves. Verily, if God by his power willed to make your iniquities turn to your advantage, it would be necessary that he should also turn good actions unto evil, against those who do right ; but God is not unjust, and his wisdom can never be susceptible of blame.

V. 5.— God is truth, and on this truth depends all his justice. So then, whoever sows evil, shall reap evil for

himself and for his posterity; and whosoever sows good, shall reap good eternally for himself and for his posterity. For God, in his wisdom, hath said, I will punish the sins of the fathers, upon the children, even unto the fourth generation. But, as regards him who does right, my blessing shall attend his race even unto the thousandth generation. God is truth, and his justice is unparalleled.

V. 6.—The Lord, your all-merciful God, hath given to you his commandments, and you know what he requires of you. You now know what you have to do to obtain the kingdom of Heaven. If you do not accomplish the precepts of the Lord your God, you are not ignorant, that it is the consequences of your actions which will bring either a punishment or a reward, according to your works. God in his mercy hath forewarned you; therefore be just towards one another, and you will escape the abyss of perdition, for yourselves and for your children. You will obtain this justice through your love of God: and whosoever shall love truly his Heavenly Father, he will be just towards his neighbour—he will assist him with all his power, to make him happy. The neighbour, who in like manner shall love his Heavenly Father, will measure others with the same measure they shall use towards him; and the fruits of these mutual good works, by establishing happiness and prosperity in this world, shall extend even unto life hereafter, by adding to the happiness of those who shall have quitted this earth; for children, following the good example of their parents, shall walk before God and in his justice, without being ever able to depart therefrom; since the justice of those who have loved God during their earthly abode survives them, and is perpetuated in the blood of

their children. Understand well these instructions, and imprint them well on your mind, for your blood is the blood of your children. If you spoil your blood yourselves, by your corrupt habits—if you ruin your health by your misconduct—if you poison your blood and your soul, how can you, then, hope for happiness? You have prepared neither your own, nor that of your children, whose blood is envenomed, and whose soul you have precipitated into the abyss you have dug yourselves, by your iniquities towards one another.

CHAPTER II.

Verse 1.—It is thus, said the Angel to me, that the Lord Jesus Christ himself preached after the baptism, which he, by his angel, had commanded John the Baptist to give to all those who should offer themselves for the kingdom of God. Many persons at that time addressed themselves to the Lord himself, to learn from him what they should have to do; and the Lord asked them on this subject, What have you been to see in the desert? a reed shaken by the wind? No, replied the multitude. What, then, have you been to see? a man cloathed in soft raiment? No, answered the multitude. But, said the Lord, what, then, have you been to see? A Prophet, replied they. Yes, added the Lord, you have seen a Prophet, and more than a Prophet: why, then, do you not do that which he has told you? You have learnt from him, that whoever has several garments, ought to give one to him who has none; and that he who has wherewith to eat, is obliged to feed those who are in want. Act thus, and verily I say unto you, you

will then be near the kingdom of God. But, to enter it, you have still other things to do, for if you do not change your conduct, you will not enter thereinto.

They again questioned the Lord on what was to be done. The Lord Jesus said to them :

Be merciful, as your Heavenly Father is merciful ; judge not, and you shall not be judged ; condemn not, and you shall not be condemned ; forgive, and you shall be forgiven. Do not slander, for slander comes from a bad heart, and it is out of the abundance of the heart that the mouth speaketh. So, then, as each tree is known by its fruit, you will likewise know the wicked man by his words, which come from a bad disposition ; for the man who is good, brings forth good things from the disposition of his heart. Consequently, you shall not accuse any one falsely ; this being one of the most atrocious kinds of slander, for which you, and even your children, shall be responsible before the judgment-seat of the Eternal. When you are summoned before the tribunals of men, do not, to enforce your testimony, swear in the name of God, nor upon the future state of your soul. Simply answer, Yes, it is so ; or No, it is not so. That which is said moreover, comes from a bad principle among men.

The Lord Jesus Christ then assembled his disciples around him, and said to them :

V. 2.—As to you my brethren, you shall watch, and you shall maintain these precepts for others, who have nothing else to do : you shall set them a good example, that the good may imitate you. Let, then, your light shine forth before men, so that they may see your good works, and that they may glorify your Father who is in Heaven. Your burden is not light, I know, but he who

does not take up his cross to follow me, is not worthy of me : imitate, then, my example, and do not resist, if you are ill treated. If some one strike your right cheek, offer him your left. Be careful never to strike any one, and be meek, as I am. It is by good example that you will redeem souls lost in sin. Therefore, abandon even your cloak to him, who would plead against you to have your coat. If any one, no matter who it be, force you to make a thousand steps, make two thousand more with him. Give to him who asks of you, and do not shun him who seeks to borrow of you ; do good even to those who hate you—pray for those who persecute you, and for those who slander you, so that you may be truly the children of your Heavenly Father, who allows his sun to shine equally on the good and on the wicked, and who makes rain fall on the just, as well as on the sinful. If you love those who love you, what reward do you deserve ? Be, then, perfect, as your Heavenly Father himself is perfect. You will not reap the fruit of your good actions here below, but you will be rewarded according to your deserts in the kingdom of Heaven.

V. 3.—Whatever good you may do, beware of doing it before men, with the intention of being seen by them ; otherwise there is no reward for you from your Father who is in Heaven. When, then, you give alms, do not have a trumpet sounded before you, as the hypocrites do in the synagogues and in the crossways, to be honoured by men. Verily I say unto you, they have received their reward. As for you, when you give alms, let not your left hand know what your right is doing, so that your charity may be hidden ; and your Heavenly Father, who sees what is hidden, will reward you for it. Do not amass for yourselves treasures upon earth, and

do not busy yourselves with politics; for there, where is your treasure, there also will be your heart. If you busy yourselves with political affairs, you cannot serve God, for no one can serve two masters at the same time. Do not trouble yourselves about your future state on earth, and do not say, What shall we have to eat, and to drink, to-morrow, and what shall we have to clothe ourselves with? Your Heavenly Father knows what you stand in need of, and he will grant you all that is necessary for you, before you ask any thing of him. Seek, then, before all things, and in the first place, to make known far and wide the kingdom of God, and his justice, and you shall have moreover, all that you shall need. When you shall have to pray to your Heavenly Father for something, enter your room, close the door, and pray to your Father in secret. He sees that which is secret; and if your request be just, he will reward you for it. Neither make long discourses whilst praying, as the Gentiles do, who, knowing neither God nor his justice, imagine that their prayers will be granted on account of their long dissertations. This is the prayer you shall recite each day:—

Our Father, who art in Heaven, may thy name be hallowed; may thy reign come upon earth; may thy will be done here below, as it is in Heaven; give what is necessary for our subsistence, and forgive us our debts, as we forgive our debtors; do not allow us to expose ourselves to temptation; but make us be protected against it by thy grace.
Amen.

Now then, accomplish that which I have commanded you, for you are the salt of the earth. Do not become insipid, by a conduct contrary to that which I have pre-

scribed to you, so that you may not excite disgust against yourselves, and that you may not be thrown out, to be trampled on by men. Beware of transgressing my commandments, for you are the light of the world—a city built upon a mountain, which cannot be hidden. Be true, just, and faithful to the commandments of God ; for it is not I who have given them to you—it is our Heavenly Father, who has sent me to command you to teach them to those who are poor in spirit. I have kindled the light within you, and you shall not put it under a bushel ; you shall put it into the candlestick, so that it may enlighten all those who are in the house. Let, then, this light shine before men, through your good works, so that they may glorify your Father, who is in Heaven. If, among you whom I call unto me, there is some one who feels that he has not sufficient energy to follow me, let him retire ; for it would be better for him to lose himself only, than to lose those who should confide in him, on account of his ministry. If your right eye should cause you to wander from the path of God, pluck it out and cast it away from you ; for it is more advantageous for you to lose one of your limbs, than to lose your soul, which is answerable for the actions of the body. It has been said—eye for eye, and tooth for tooth : but verily I say unto you, that it is written in the book of God's justice, *soul for soul*. Understand this well ; and the more so, because, if you lose one of the least of those who believe in me, it is you who will have to answer before the judgment-seat of the Almighty, and not he whom you shall have lost. I say verily unto you, that the earth and the heavens shall sooner perish, than that all that is of the divine law should not be accomplished, even unto a single jot, or a single dot.

CHAPTER III.

Verse 1.—THE Lord Jesus (said the Angel to me) has given many examples, and even performed miracles, to prove that his doctrine was heavenly; but the hypocrites, who are the instruments of the evil spirit, have rendered it ridiculous, and even incredible, by the lies which they have added to it—by their traditions, and by their falsification of the truth. The Lord Jesus Christ restored hearing to the deaf, who were also naturally dumb; for a child who is born deaf, can never learn to speak. Why, then, do the falsifiers of the truth say on this occasion, that the Lord drove out of the body of such or such a one, a deaf or dumb devil? In support of their traditions, they write that, on another occasion, the Lord drove out of the body of another man a blind and dumb devil. But now was not this one dumb, through the same cause as the first? And blind! A poor child may be born blind, frequently in consequence of some imprudent action of its mother. What, then, can be the devil's power over natural causes, or over the effects of an illness which renders a young child deaf and blind at the same time, before it is able to speak, and in whom the dumbness is the natural result of its deafness?

There was in the time of the Lord, and there always will be, persons suffering from an illness, known by the name of epilepsy, which suddenly reduces the body of the sick person, agitating it so violently, that it causes him to foam at the mouth. It sometimes happens, that children are born epileptic, and remain until death subject to this malady, the source of which often comes from a sudden fright, which the mother of the unfortunate being has experienced during her pregnancy. The same

cause may bring on, or produce, similar results in the body of a person already advanced in years, whose nerves are weakened. Why, then, wish to make us believe, that when the Lord Jesus Christ cured these maladies, he had to deal with devils? Is it not a blasphemy against God himself, to say that he would have permitted devils to exist in the bodies of persons, and even in those of the innocent? Is it not betraying the Lord Jesus Christ, when the falsifiers of the truth put in the mouth of the Evangelist Matthew, that which he never said; namely, that two men came out of the tombs—that the Lord drove out the devils which possessed them, and that these devils begged of the Lord to allow them to enter into the swine? It is true, added the angel, that the Lord Jesus Christ, at that period, cured a person who was frantic—who, during the wandering of his senses, called himself Legion, and prayed to the Lord not to drive him out of his country: the Lord took pity on him, and, putting his hand upon him, he cured him. All that is written moreover on this subject, comes from the imposture of the sacrificers of the Gentiles, of which the falsifiers of the Gospel of the Lord have possessed themselves by mentioning it as being true, for their own advantage. They make the evangelist Matthew say (*chap. viii, v. 28*): *And when he was come to the other side, into the country of the Gergesenes, there met him two, possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass that way. V. 29: And behold they cried out, saying, what have we to do with thee, Jesus, thou son of God? are you come hither to torment us before the time? V 30: And there was a good way off from them a herd of many swine feeding. V. 31: So the devils besought him, saying; If you cast us out, suffer us to go away,*

into the herd of swine. V. 32: And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

I, the angel of the Lord—I repeat that the merciful God, since the beginning of the world, has never permitted to any being, who is supposed to be a devil, to live in the body of a man or of a woman. So, if I speak the truth, how can the Lord Jesus Christ have said, *Go into the swine?* It is evident that delirium proceeds from an affection of the brain, which it is possible to cure by natural means. It is not, then, a devil that troubles the spirit of the sufferer; otherwise the doctor could not drive it out. So that, observed the angel, these blasphemers have unmasked themselves, by the contradictory statements they have written under the name of the evangelist Mark (*chap. v, v. 2*): *And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit;—V. 7: And cried with a loud voice, and said, What have I to do with thee, Jesus thou son of the most high God? I adjure thee, by God, torment me not!* Where has it ever been read that the Lord Jesus Christ was sent by the Heavenly Father to torment any one? It is said (*v. 6*): *But when he saw Jesus afar off, he ran, and worshipped him.* It was the man, then, who worshipped the Lord? But, if it was the man, how could he have answered the Lord—*We are several?* Would they pretend, as is stated (*v. 8*), that it referred to the unclean spirit, which the Lord is said to have driven out of the body of this man?—Then there was only one devil, of whom the Lord asked his name? But, if there was only one, how could he say—*because I am called Legion,*

we are many? And if several came out of the body of the man, why do they say (*v. 10*): *and he besought him much that he would not send him away out of the country?* It was the man, then, who begged of the Lord not to be driven out? And if it was not the man, it was only a single demon. How, then, could they say (*v. 12*): *And the devils besought him, saying; send us into the swine, that we may enter into them?* And this race of vipers—these falsifiers of evangelical truth, dare to assert (*v. 13*), that Jesus gave them leave! But has not the Lord Jesus Christ asked, in face of the world—*Who among you can convict me of sin?* Is it, then, possible that this remarkable and unequalled model of divine justice could have committed the crime of driving two thousand swine into the sea, to please the devil, of whom he is the sovereign master? The Lord Jesus Christ has done nothing without the will of God, his Heavenly Father: so, as God is justice, how, then, could his Son—the angel of God All-mighty—deprive a whole town of its riches, its flocks, at the suggestion of the evil spirit? God, according to this, would not be all-mighty! God is merciful, infinitely merciful: nevertheless, we must be very careful not to insult his justice, for his lightnings are formidable, and their rays strike the soul! If the devil had said—I conjure you, for God's sake, certainly the act in question would have been free from all iniquity, and hell would be justified.

CHAPTER IV.

Containing the formal Declaration of the Angel of the Lord, on the Questions which I addressed to him during the 16th and 18th of June, when he visited me.

Verse 1.—WHENCE comes, then, the general belief among almost all people, that there were men, women, and even children, possessed with devils?

V. 2.—The angel answered me :—Since the fall of the first man, his race has gone more and more astray from God, and the spirit of evil has finished, by possessing itself of all. They then made for themselves, according to their imagination, idols, which became objects of the most revolting imposture. They gave to these idols servants, who soon caused themselves to be adored. In fact, the most cunning (who are always the most wicked) put themselves at the head of these early impostures. They made the people believe, that all the ills that befel them were owing to the anger of their idols, which they could only appease by making great sacrifices. It was thus that they induced the most blind to become guilty of cruelty, even towards their own children, whom they delivered up to be sacrificed, and thrown before wild beasts, whom they adored instead of God, who was no longer known. The foolish errors of these impious men were carried to such an extent, that while they threw their children to these sanguinary beasts, to be torn to pieces by them, or devoured alive, they prostrated themselves around them, trying to stifle the feelings of nature, and the emotions of the heart, by long prayers, which the sacrificers had taught them, to ap-

pease the anger of their gods. These abominable impostors excited the fury and the howling of these carnivorous animals, by the hunger they made them suffer, to such a pitch, that the idolaters, filled with terror, brought to them that which they held dearest; for, according to the infernal doctrine of those who imposed on the people, they would all be precipitated alive into the Styx, if the anger of the idols was not appeased.

V. 3.—These horrible things had been perpetuated from generation to generation, until the time of the Jews, to whom God in his mercy sent Moses, to put an end to these abominations of the Pagans.

However, to redeem this people from the idolatry into which they had fallen, notwithstanding the doctrine of their ancestors, Moses, in his wisdom, permitted the sacrifices of certain beasts, not on account of idols, but in honour of the living God, who, at no period since the creation of the world, had ever commanded them, either to Abraham or to Isaac. These sacrifices were only tolerated by Moses on account of the hypocrisy of the impious, who had power over the corrupted minds of the people.

V. 4.—After Moses, the falsifiers of his laws did not delay to abuse his toleration; and, in consequence of their successive transgressions of his commandments, the people fell lower than the ancient pagans themselves had fallen. The cupidity of the priests made them invent, to their profit, new laws for the service of the temple; and as these wolves, disguised as shepherds, could not reproduce the laws of the pagan sacrificers, they made their flock—that is to say, the people—believe that they were impure, and that, on account of their

impurity, their children were possessed with devils. This is why (as I have already explained) they said that a child born deaf, who, by a natural consequence, could not learn to speak, was possessed by a deaf and dumb devil. They declared, in like manner, that a child, or any other individual, attacked by epilepsy or frenzy, was under the dominion of such a possession. Woe to those who, according to this diabolical doctrine, were suffering under several maladies ! They were judged to be possessed by so many devils at the same time.

V. 5.— Moses, for the advantage of the Jewish sacrifices, had ordered that each family should make the offering of its first fruits— not to honour God, but for the profit of the Jewish priesthood, and as the payment of their office, for then there was no other way to furnish them with a livelihood.

What, then was the nature of the service of the Jewish priests ? Thou hast told me that we could only serve God by our love towards our neighbour.

Such was precisely the foundation of the first precepts of Moses, and all the laws which emanate from him are evidences of this truth. Nevertheless he did not teach the people himself—he appointed preachers, whose duty it was to instruct them, and make known to them the justice of God. Shortly after the death of Moses, this class of men, departing more and more from the fundamental laws, interpreted according to their own interest the commandments, which Moses had given for the people's advantage. They at length assumed to themselves absolute power, and, instead of instructing the Jewish people, they imposed new laws, declaring that they had found them in the ark of the covenant, and that Moses had ordered them to be put in force. This imposture

has been the cause of all the horrors, and of all the iniquities, into which the Jewish people relapsed. No one besides the priesthood knew how to read or write; and this deceitful order, for the interest of its imposture, was very careful not to enlighten the ignorance of a people, who, far from serving God by their love towards their neighbour, shewed themselves so willing to favour the cupidity of the priests, who, by their iniquity, had several times plunged them into the grossest superstition: thence proceeded the belief, that all sick persons were possessed and tormented by as many devils, as there were different infirmities with which they were afflicted. This detestable superstition was supported and preached even in their very synagogues, always turning to the advantage of imposture; for whoever was declared unclean by the laws of the priesthood, was expelled from the synagogues, and in this way interdicted from all communication with others, either for business or any thing else. When such a one wished to regain his rights, which he had lost through the wickedness of the priests, he was obliged to come to Jerusalem to be made pure—and, to obtain a certificate of his being so, he was obliged, in the first place, to deliver up a victim for the expiatory sacrifice—not to reconcile himself with God, but with the priests. They then required of him another victim, for the sacrifice of the burnt offerings; that is to say, to announce that the sinner against the laws made by iniquitous men, had re-entered into the grace of God, of whom these impostors called themselves the ministers. In a word, the priests, for the completion of their blasphematory actions, caused the newly-converted one to bring to them a third victim, which, instead of consecrating to God, they ate among themselves, as they had done with all the others.

V. 6.—At that time, then, there was no person among this people who preached the truth and the justice of God, to unmask to the world the imposture of these priests?

There have been many, and in all times; but, through the malice of the high priests, strengthened by the knavery of the sacrificers, of the scribes, and of the ancients, who all lived by this imposture, they caused the preachers of truth to be persecuted, under false pretexts, invented by all imaginable sorts of iniquity. The multitude, plunged in darkness, which for a long time had only been increasing, through the cunning of the ancients, were always ready to assassinate, stone, or crucify their benefactors; and if it happened that the craft of these miserable impostors, belonging to the Jewish priesthood, was baffled by the good feeling of the people, they themselves then assassinated, in the temple, the prophets, sent by the grace of God and in consideration of the people, who were the least guilty. Zacharias is an incontestible example of their atrocity. It was at this period that the merciful God wished again to save, by his infinite grace, the people of Israel, to whom all the enormity of the crimes of the Jewish priesthood began to be attributed: consequently, he sent to them from Heaven his eldest Son, who made himself man, by taking possession of the body of the first-born of Mary, wife of Joseph.

V. 7.—How could the Lord Jesus Christ, who is the first angel created in Heaven by God All-mighty, take possession of a body born here below, conceived of Mary and of Joseph her husband in the natural manner? This body, then, had two souls, or a double spirit?

It is man's ignorance which causes him to make such a supposition. The body is not the soul, and the soul is not the body. The body comes from the union of two

beings, male and female, in the natural way : but the body conceived in the womb of woman is not inhabited by a soul ; for man, according to the wisdom of the All-mighty, and the natural order of things, is, by the will of God, creator of the body of the child—but God alone is creator of the soul ; and that soul, of which God is the father, only takes possession of the body, of which man is the father, at the moment when the earthly body is born.

This is very well, said I to the Angel : what, then, is this body, and how can it be, that it already lives in its mother's womb before its birth ?

Man's body consists of two principal substances, namely, of flesh, and of blood : it is the blood which animates the body, and when the body is strong enough in the womb of the woman, it moves, and the mother feels thereby that her child has life. This life, however, is merely a vegetative life—and it only becomes spiritual, after the soul has taken possession of the body.

V. 8.—Then the Lord Jesus Christ never was in the womb of Mary ?

Never ; and this is why he said, when on earth—*Woman ! what have I to do with thee ?* But the world did not understand it.

Why did not Jesus Christ himself give these explanations, whilst he was on earth ?

He did give them—and they are even written : but the falsifiers of the Lord's words have only thought to find their advantage, by making the heavenly doctrine agree with theirs. The Lord Jesus Christ,—the Angel of God All-mighty,—has said openly : “ I am not from here below, as ye are—I come from Heaven, where my Father is, whom you call the God of your fathers, Abra-

ham, Isaac, and Jacob. I know my Heavenly Father, who sent me to you, to teach you his truth and his justice, which you have forsaken through your iniquity. I have descended from Heaven by the will of my Heavenly Father, to re-establish that which is of Heaven. I have seen what is in Heaven; this is why I can say to you that which is true, for I am before Abraham. Do not, then, say any longer that it is Abraham who gave you your laws. Those laws do not come from God, who does not require your sacrifices. He requires of you justice; and justice is to do good to one another."

In consequence, if the Lord Jesus Christ has spoken thus, which he has, how can the hypocrites who have falsified his heavenly doctrine, pretend that the Holy Ghost, which is God himself, should have had intercourse with a virgin, to become flesh, in order to redeem the sins of this world? This is the sin and blasphemy against the Holy Ghost of which the Lord Jesus Christ has spoken, and which shall never be forgiven those who have committed it. The All-mighty, in his mercy, sent his eldest Son to men, although he knew that their wickedness would make him die upon the cross. Thus, he did not send him for the remission of the sins of this world, but to prove the heavenly doctrine and the justice of God: for they who have sinned, are not they whose conduct has been in conformity with the false doctrine which the priesthood of the Jews, and the ancients, had given to the people—the real culprits are they only who gave it to them. This truth has been confirmed by the Lord Jesus Christ himself, when he said—"Now that you know the truth and that you see; your sin exists; and so long as you do not justice, you are not excusable."

V. 9.—So, then, it is by the mercy of God that his Angel, his eldest Son, was sent into this world, to redeem those who were lost, solely through the false doctrines of those who had invented them on account of their imposture, and not through the power of Beelzebub, as the impious make believe to those whom they call the faithful, and who do not see more clearly than the Jews of Jerusalem. If the Lord Jesus Christ were to come down once more from Heaven, to preach at Rome what he taught to the Jewish priesthood, these pretended faithful would be the first to cry out—*Let him be crucified*. For the high priests of Rome, in the present day, are more guilty than were the meanest Caiaphases of all the Jewish empire. It is they who have been called into the vineyard of the Lord Jesus Christ; but, on account of their iniquities, the vineyard shall be taken from them, and thus that which happened to Jerusalem shall happen to Rome.

The Lord Jesus Christ was sent to the people of Israel through the mercy of God; for it was not the ignorant people who had caused the errors that prevailed at that time. It was from this motive that God willed mercy in favour of those who had wandered from his justice, through the perversity of the priesthood of Jerusalem; and it was through the wickedness of this impious race that the Lord was crucified. So, since the interposition of the Lord Jesus Christ between God and the human race, the kingdom of God exists. Nevertheless, many who have presented themselves to enter it have been repulsed, through the iniquity of the new sacrificers of Rome. This is why the mercy of God wills that his justice should be renewed among men—not for the sake of the impious, but in consideration of the just, who have been drawn into the iniquity of the wicked

through the false doctrine, of which the very Caiaphases of Rome have been more or less the authors.

CHAPTER V.

Verse 1.—WHY, asked I of the Angel, does the merciful God make choice of me?—Of me, who am the poorest in spirit?—Of me, who know nothing, and who am persecuted by enemies powerful on earth, and who certainly, on account of my misfortunes, will not believe that which thou and the other Angel have said to me hitherto?

It is exactly by thy misfortunes, answered the Angel to me, that thou hast found grace before the All-mighty: it is on account of thy unheard-of sufferings, that thou hast been chosen by the wisdom of God for the instrument of his justice. The Lord Jesus Christ quitted Heaven, where the blessed are, to save the world: as to thee, thou hast quitted nothing for this end, unless it be what thou thinkest to have lost; and by this thou wilt gain Heaven, which would have been lost to thee without the mercy of God.

V. 2. How am I to understand what thou sayest to me?

It is by all thy earthly life that men shall learn that God exists, and that he is all-mighty. Thou hast lost here below thy father and thy mother; but thou shalt retrieve them in the Paradise of the Lord. Thou hast lost by their death, what the people of this earth call wealth and power; but the wisdom of God has saved thee; for if thou hadst always been near a throne, the

magnificence of which loses so many souls, through the perfidy of those who surround it, thou wouldst have been the one of thy race that would have done the greatest harm, surpassing in it all the rest, thy predecessors; and thus thy posterity would have been lost through sins, which, on account of thy misfortunes, thou dost not know even now. God has said: "I will punish the sins of the fathers upon the children, even unto the fourth generation." This justice of the All-mighty has been accomplished, even unto thee; for God is truth, and his justice will not fail to accomplish, on thy posterity, the reward of the good which has been done by thy father and by thy virtuous mother, whom the impious have had assassinated, through hatred of their innocence. The assassins of thy parents have been the source of all the evils which have fallen on their son. God, in his wisdom and in his justice, has willed it to be thus; for the world must know at length, that the impious, even the most wicked, shall, in spite of themselves, concur in the accomplishment of the All-mighty's will. The good that is about to result from their misdeeds will not turn to their salvation, but will be the profit of their condemnation: because God is just, and the knowledge which he has of the hearts of perverse men, whence proceed their iniquities towards their neighbours, suffices him, for each of them to receive what he deserves.

V. 3.—The wicked have wished to blot out thy race by their malice, but the All-mighty, by his wisdom, has restored it. The hypocrites, and they who know not God, have blasphemed, by saying, at the time of thy captivity in the Temple—where, then, is the All-mighty, who cannot even save innocence from the hands of its

executioners? And now that thou hast escaped, strong and in good health, they say: it is impossible for the power of God to have done so—that the son of the martyr king should exist. So, then, the impious, as well as the modern hypocrites, are not different from the ancients, who caused the Lord Jesus Christ to be crucified, the blasphemers asking him for miracles, saying: Prove to us by what authority thou tellest us the truth. Thus, from the moment that the impious and the hypocrites murmured on thy account, asking—where, then, is the All-mighty, who cannot save innocence? their children, by repeating now—It is impossible that the Son of Louis XVI should exist! have judged their fathers. But God is just; and, by his justice, the modern impious shall be judged in their turn, and the future shall justify this judgment.

V. 4.—They struck the Lord Jesus Christ, having covered his eyes, to make him guess who had struck him. As for thee, they strike thee with thy eyes open. It was necessary all this should happen; for it is thou who art to restore the truth and the justice of God upon earth. This is why it is necessary that thou shouldst see, for thy life is to equal that of the Lord Jesus Christ, who has been denied, and who is denied still. Thy existence is denied—and it will be denied, until the time when God's justice shall strike the impious and the hypocrites, by thy resurrection from political death, of which they, who call themselves the preservers of God's commandments, are the authors, through their iniquity. These hypocrites have condemned the impious, who struck the Lord, saying: If we had been of the time of our ancestors, we should not have struck the Saviour of this world;—and yet they strike him even now, by their

false doctrine, and by their perversity towards their neighbour. Consequently they bear witness themselves that they are the successors of those who made him die upon the cross. So, also, do they fill up their own measure, and it is hereby that they shall not avoid their condemnation.

V. 5.—It is not on account of these last, that the Heavenly and merciful Father hath sent me unto thee—but in favour of those who, through the imposture of the impious, have been turned away from God's path. There are many who search for this path, and even a great many have prayed, and still pray sincerely, that the reign of the All-mighty may come again upon earth. The merciful God has heard them favourably, and the light of the Lord shall again shine upon the earth, for those who seek God's truth and his justice, which is no longer to be found—not even in the book called the Gospel of the Lord; for what is true in this book is concealed, by the evil spirit, from the eyes of those who are poor in understanding. The Lord Jesus Christ, when he was on the earth, preached his heavenly doctrine to the poor, in a clear and intelligible manner; but afterwards impostors falsified it, for the profit of their imposture.

That all those who seek the kingdom of God, may find the road, through the true doctrine of our Lord Jesus Christ—this is what he taught and confided to those who were with him in his time.

SECOND PART.

CHAPTER I.

Verse 1.—THE Lord Jesus Christ (said the Angel of the Lord to me), after having preached in several synagogues, as thou now knowest, returned one day unto the town of the Nazarenes, who by custom, according to the laws concerning the sabbath, were instructing the people in the synagogues on the ordinances of Moses. They were preaching against the heavenly doctrine of the Lord; for it was already known to several, who had heard it preached. The Lord Jesus Christ just then entered the synagogue. Upon which they put the laws into his hands, saying: this is what has been commanded us from God by Moses, and which our forefathers have transmitted to us. Whence, then, comes thy doctrine, and by what authority dost thou preach it?

V. 2.—Your ancestors, answered the Lord Jesus Christ to them, have falsified the laws of Moses, and your fathers have, moreover, transgressed their falsifications. Your contemporaries have annihilated the commandments of God, in order to maintain, and cause to be maintained, their tradition; and, not content with

annihilating the word of God, by a tradition of which you yourselves are the authors, you still do many other abominable things. Have you not read what God commanded to Moses?—"Honour your father and your mother. When thy brother shall have become poor, and shall stretch forth to thee his trembling hands, thou shalt support him; and thou shalt practise the same mercy towards the stranger. Thou shalt not take from him either profit or interest; but thou shalt fear thy God, who is the father of all. Have you not read, that it has been said by command of God; when you shall collect your harvest, you shall not reap to the end of your field, and you shall not glean that, which remains to be gathered after your harvest. You shall not strip your vine, and you shall not pick up the grain; but all this you shall leave for the poor."

Why do you not accomplish these precepts?

"Thou shalt not oppress thy neighbour, and thou shalt not steal from him. Thou shalt not curse the deaf, and thou shalt conduct the blind. Thou shalt not commit iniquity in judgment. Thou shalt not heed the appearance of the poor, and thou shalt not honour the person of the great; but thou shalt judge them both justly. Thou shalt not hate thy brother, and thou shalt not rise against the blood of thy neighbour; but thou shalt love thy neighbour as thyself."

These are the true commandments of God, which, by order of the Eternal, have been given through Moses. Why do you not observe them? Know ye not that the Eternal has said: "what are your multitude of sacrifices to me?" Know ye not that he hath said—"I am satiated with your burnt offerings of sheep, and the fat of your fatted beasts?" Know ye not that he hath said—"I take no pleasure in the blood of your oxen,

nor of your lambs, nor of your he-goats?" Who hath required of you these offerings? Is it not evident that your sacrifices are imposed on you only by laws, which the imposture of men have invented? Why, then, do you obey imposture, and neglect the obligatory commandments? Has not the God of your fathers and of yourselves said: "Do not continue to bring me any longer your oblations of nought?" Has he not said he held the odour of them in abomination? Purify yourselves, then—cleanse yourselves, and take from before his sight the malice of your infamous actions, in a word, cease to do evil. Learn to do good; search after righteousness; protect the oppressed; render justice unto the orphan, and defend the cause of the widow: for these are the true commandments of the All-mighty, your God. Hypocrites! why have you annihilated them.

V. 3.—They then asked him, whence came his authority to teach his doctrine; for, said they, Moses received the command from the God of our forefathers, and we know it; but we do not know from whom thou comest, to teach us the contrary.

The Lord answered them: I am the Angel of God All-mighty's presence, and it is of me that Isaias has spoken, when he said—"The spirit of the Eternal is upon me." I have been anointed by him, and he has sent me to teach the heavenly doctrine to those who are lowly, and poor in spirit, for it is to them that the kingdom of Heaven belongs. These poor people have been captives, and blinded: this is why I am sent to open their eyes, so that they may recover the liberty which they have lost, through the oppression of the impious, who rule over them. But the day of judgment is nigh: I therefore say unto you—Happy are they who

are poor in spirit, for the kingdom of Heaven belongs to them! Happy are they who are meek, for they shall possess the earth! Happy are they who weep, for they shall be comforted! Happy are they who hunger and thirst for justice, for they shall be filled! Happy are they who are merciful, for they shall obtain mercy! Happy are they whose heart is pure, for they shall see God! Happy are they who have a quiet spirit, for they shall be the children of God! And happy are they who suffer persecution for justice, for the kingdom of Heaven belongs to them!

V. 4.—Those who heard him, quite astonished at his doctrine, said to one another—“Whence do the knowledge and power with which he speaks, come? Is he not the son of the carpenter Joseph? Is not his mother called Mary? And his brothers, James, Joseph Simon and Judah, as well as his sisters, are they not all among us? Whence, then, does he derive all that he has said to us?”

On this, the doctors and the elders who were there felt scandalized at him.

Effectually (resumed the Lord Jesus Christ), every doctor who is well instructed in that which concerns the laws of men, understands nothing concerning those of the kingdom of Heaven. So the elders are like the father of a family, who is in trade, and who always takes out from his warehouse the old stock, so as to lose nothing. Consequently they hate the Prophets, who are not in esteem in their country and in their house only.

Thenceforth the Lord Jesus Christ retired into Galilee, where he preached his heavenly doctrine in all the synagogues. The people soon began to speak of him in the whole country, and every one was publishing his praises;

for they all gave him their approbation, and admired the words of grace which he uttered.

CHAPTER II.

Verse 1.—WHEN the Lord Jesus Christ preached his heavenly doctrine upon the resurrection of the dead, upon the rewards in the kingdom of Heaven, according to each one's deserts, and the condemnation on account of works of iniquity, he was very often interrupted by the people who heard him, saying :—What have we to do, to gain the grace of God, and to obtain thereby admission into his kingdom ?

V. 2.—The Lord Jesus Christ answered unto them : Love the Lord, your living God, who is in Heaven, with all your soul, with all your might, and with all your heart ; for *He only* is your God, and the God of your fathers. But listen well to this : no one can love God with all his heart, with all his soul, and with all his mind, if he does not love his neighbour as himself. And if you would thoroughly understand what God, your heavenly father, requires of you, that you may gain, after this terrestrial life, that of the kingdom of Heaven, I say unto you—Honour your father and your mother, as you would wish your children to honour you ; for this is just.

V. 3.—Do you then yourselves honour your father and your mother, for it is by this that the kingdom of Heaven shall begin among you : and if you accomplish this commandment of God, your heavenly father, you

shall be already happy here below, for you shall be rewarded by the love of your parents.

V. 4.—And you, fathers and mothers, beware of vexing your children, in return for the love they bear towards you ; for fear you should alienate the tender sentiments of their hearts, and thus lose their soul, for which you are responsible before their Heavenly Father. Rather employ your whole life, in bringing them up in the fear of God, by your love of justice.

V. 5.—And you, servants, obey your masters, in the fear of God, with all the simplicity of your hearts, not like persons who seek to please men, but by doing conscientiously what they in justice require of you ; for such is the will of your Divine Father who is in Heaven, as well with regard to you, as with regard to your masters, who, after their earthly death, shall be judged according to their actions, as you yourselves shall also be, and without exception for any one.

V. 6.—And you, masters, act in like manner towards your servants, without using bad words or threats ; and remember that their master is in Heaven—that he is your God, the heavenly father of all men ; that, consequently, your servants are your brothers and your sisters—and, being so, you are answerable for their souls. Verily, verily, I say unto you, that if you lose one of the least of them, you shall be judged by your actions before the judgment-seat of the Eternal, where there is no respect for persons.

V. 7.—And all you who are rich, take care of the poor, protect the widow, and bring up the orphan. Re-

member those who are in captivity, as you would wish to be remembered yourselves; for verily I say unto you, if you do thus, these good actions shall return to you, as certainly as the evil you commit shall descend upon your children.

V. 8.—Treat not the poor with disdain, that they may not say: It is the rich who oppress us. Rather treat them as your brethren: give them to eat, clothe their nakedness, take care of their children's education; for these are the real sacrifices of atonement which God your heavenly father requires of you; and verily I say unto you, that you shall be rewarded for these good works, even here below.

V. 9.—Let no one use violence or fraud towards his neighbour, in any affair whatsoever: for verily I say unto you, that the Lord your God, by his eternal justice and by his wisdom, has willed, that either vengeance or reward shall follow you, according to the merit of your actions. Do not return evil for evil, but forgive him who wrongs you; for verily I say unto you, that the All-mighty, who sees and who has seen all things, before you were in this world, will render justice unto you. Be, then, very careful not to wish to judge of that which you do not understand. Do not revenge yourself; and remember that it is written—"Vengeance is mine." On the contrary, if your enemy is pressed by hunger, give him to eat; and if he is thirsty, give him to drink. Verily I say unto you, that if you do this, you will heap burning hot coals upon his head.

V. 10.—Do not let yourself be overcome by evil, but act so as to overcome evil by good, and you will be visibly rewarded by your Heavenly Father, who has said

—“ I will reward the good you do upon your children, even unto the thousandth generation.” This is why you should love your neighbour, and especially the poor, who are all your brethren ; for you know not why they suffer here below. Make yourselves friends in the kingdom of Heaven ; for verily verily I say unto you, that many whom you despise shall be your judges on the day of judgment.

V. 11.— Be assured, that love for one's neighbour can never produce any harm. Endeavour to render yourselves perfect, by the love of God towards your neighbour, who is in want, so that those who suffer here below may bear witness for you, by saying : We now see that a God exists, our heavenly father who, by his goodness, has given us the rich ; for they are like guardian angels, who, by the will of our Heavenly Father, watch over our salvation. Verily I say unto you, that it is for this purpose that the merciful God has conferred on you so many riches. They nowise belong to you by right ; but they have been confided to you by your God, solely that you may make a good use of them, towards those who have none : and verily I say unto you, —woe to him who makes a bad use of them ! It would be better for him to have never seen the light of this world.

V. 12.—Let him who has taken his neighbour's goods, restore them to the person from whom he has taken them, and let him never take them again ; but each one must get his living honestly, by the labour of his hands, that by so doing, he may have something to give to those who are in want ; for these are the propitiatory sacrifices which God requires of you. These

works will bear testimony that you have fulfilled the commandments of your Heavenly Father, who has said to you—"Love me, and ye shall have my blessing, even unto the thousandth generation." So, if any one saith, I love God, and he hates or contemns the poor, who are his brethren and his sisters, he is an hypocrite and a liar! For how can he who does not love his brother, whom he sees, love God, whom he does not see?

V. 13.—Let him, then, who loves his heavenly Father, love likewise his brother; and this love must be manifested by your good works. Verily I say unto you, that it is your good works which will judge you on the day of judgment. Consequently, accomplish all these precepts which I give unto you, for *they* are the true commandments of your All-mighty God, who is my father and your father, and who has sent me to teach them to you for your salvation. It is by your fidelity in accomplishing them, and by that only, that you shall partake of eternal life with the blessed, in the kingdom of Heaven.

CHAPTER III.

Verse 1.—It is thus, said the Angel of the Lord Jesus Christ to me, that the Master of this world preached in all the countries through which he passed, while he inhabited this earth, in the midst of the people chosen by God, to make known his holy will to the whole world. Alas! the heavenly doctrine, which alone conducts to eternal life, has been falsified by the perversity of the men, of whom the Lord Jesus Christ himself spake in

his time. And it is precisely these deceivers, who, on account of their imposture, have falsified even the history of the life of the Lord Jesus Christ. But judgment is at hand. This, then, is what the master of this world said and did in his justice, according to the heavenly truth, before his death upon the cross.

V. 2.—Ever since the time when the Lord Jesus Christ taught his heavenly doctrine to the people, many believed in him, and the number of his disciples increased daily : they all followed him like sheep follow their shepherd. It happened on one occasion, that he was obliged to instruct them on the border of a lake. He therefore entered a bark that was there, and which belonged to a fisherman named Simon, whom the Lord Jesus Christ had requested to allow him to enter it. The fishermen who were present listened attentively to what the Lord preached ; for they had already heard speak of him, but without believing in him. The Lord Jesus Christ, knowing their simplicity, as well as their ignorance, said to Simon after his sermon—conduct me to a part where there is deep water, for I wish to reward thee for having lent me thy bark with a good will. Come, then, cast your nets for fish. Master, answered Simon, it is useless : we have laboured all night, and caught nothing—we are sure there is no fish. The Lord, well knowing what he had to do, nevertheless ordered Simon to throw in his net. He, having cast it, caught such an abundance of fish, that he could not withdraw his net. Simon, seeing this, made signs to the other fishermen who were near, for them to come and assist him ; and they all burst out into transports of great joy, saying to one another : this is a good fisherman—if he would remain with us, he would make our happiness. The

Lord, knowing what passed in their hearts, said to them : it is for you to remain with me ; for it is souls that you shall fish henceforth for the kingdom of heaven. Although they did not understand these words, yet they left all they had, and followed the Lord, thinking secretly — we cannot lose any thing with this excellent fisherman, who, in case of necessity, will know how to make us get what we may want.

V. 3.—The Lord Jesus Christ, knowing well their thoughts, said unto them : Poor blinded men ! You are very happy in your ignorance ! But it will not be so in the day of persecution, when, on my account, men will cover you with disgrace, and will say of you all sorts of evil, against truth. For it is thus they have always persecuted those who were sent as prophets to them, for their good.

V. 4.—The Lord, after that, went into a synagogue, to teach there his heavenly doctrine to the people. He had scarcely entered, when a man covered with leprosy prostrated himself before him, saying : Lord, only touch me, and I shall be cured. Jesus said to him : I will ; and immediately stretching forth his hand, he touched the sick man and said : Be cured :—Go and present yourself to the priests, and offer for your cure what they have prescribed to be given—else they will not receive you : but they must have a proof against their doctrine.

V. 5.—Just then a publican, named Levi, approached the Lord Jesus Christ, saying unto him : Lord, I have prepared a feast in my house, for thy name's sake : what wouldst thou have me do more ? Follow me, answered

the Lord to him. Then the scribes and the pharisees murmured, saying to the disciples of the Lord: How comes it that you eat and drink with publicans and sinners? Jesus answered them: It is not they who are well who need a physician, but they who are sick. These, then, are sick persons, replied the pharisees? However, we see that Levi is quite well. This is why the Lord Jesus Christ said to them: It is the sinful whom I am come to call to justice, and not the righteous.

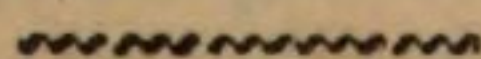
V. 6.—The scribes again asked of him: How does it happen that the disciples of John, and those of the pharisees, fast often, and that yours eat and drink? The Lord Jesus Christ answered unto them: No person would cut a new coat, to put a piece upon an old one; neither would any person put new wine into old casks; for the new wine would burst the old casks, and both would be lost.

V. 7.—We do not understand that, answered the pharisees unto him. Consequently the Lord said to them: My heavenly doctrine is new to you: It is a new wine, that I give for the kingdom of God, which you do not know. This is why you say your doctrine comes from Moses, and you compare it with mine, like as drunkards compare old wine with new. It is for this reason that I have forbidden my disciples to follow you in your laws, of which you are yourselves the authors. But the mercy of my Heavenly Father has sent me to teach men the road which leads to the gate of Heaven, through the kingdoms of Heaven. I must then put new wine into new vessels: so these new vessels are my disciples; and the new wine is my heavenly doctrine, which must not be mingled with yours. My doctrine, which comes from

God, who is my father in heaven, is, as I have already said, like a new coat, that ought not to be cut to patch your old coat, which is your doctrine, and which comes from the falsification of the laws of Moses by your fathers. Also the Eternal has said: I am satiated with the hypocritical sacrifices of your sheep, and the fat of your oxen. I wish, on the contrary, that thou shouldst break thy bread, to give unto him who is hungry, and that thou shouldst make the afflicted, who go homeless, come into thy house: that when thou seest him who is naked, thou shouldst cover him, and that thou shouldst not hide thyself from thy own flesh. Follow, then, this doctrine, and partake even your dinner with the poor; and you old vessels, you shall be saved through the mercy of God, on account of your mercifulness.

· *V. 8.*—In the meanwhile, there came some people who carried a paralytic man upon a bed, and who sought to make him enter into the house, to place him before the Lord Jesus Christ. But the crowd who surrounded the house pressed together in such a manner, that no one could enter it. Then, by means of an opening which they made in the roof of an adjoining house, they lowered the sick man into the midst of the assembly, before the Lord, who, seeing the faith of the sick man's relations, said unto him who was paralytic: Thy sins are forgiven thee; rise up and walk.—Immediately the man rose up, in the presence of all who were there. Among the number of the scribes and the pharisees, there were some who cried out: What has this one just said? Is he not the son of the man who is called Joseph the carpenter? How can he dare to blaspheme God, who alone can forgive the sins of man?

V. 9.—The Lord Jesus Christ answered them : Know that he whom you call the son of man, is the Son of God, who has entrusted into his hands the power to efface sins upon the earth, of which I am the master ; for all-mighty power has been given to me by my Heavenly Father. But none of you know who the Son is, but the Father—nor who the Father is, but the Son, and him to whom the Son shall deign to reveal it. Then he said to the paralytic man : I command thee to take up thy bed and go to thy home : which he immediately did. Every one was astonished at it ; and many of those who had seen and heard the Lord, believed in him, and followed him wherever he preached his heavenly doctrine, declaring themselves openly to be his disciples.



CHAPTER IV.

Verse 1.—JESUS, on leaving that place, passed by a road that crossed a corn-field ; this furnished occasion for some of those who had declared themselves his disciples, to gather the corn-ears. They rubbed them in their hands, and eat the grain. The pharisees, seeing it, asked the Lord to forbid them ; because, said they, such doings are not allowed on the sabbath day. The Lord answered unto them : Blinded people ! understand, then, that the Son of Man, master of this world, is likewise master of the sabbath.

V. 2—Whence comes it, then, added the Lord, that you say to your brother : let me take out a straw from thy eye, you who do not see a beam in your own ? Hypocrites ! first take the beam out of your own eye,

and then you shall think of taking the straw out of your brother's eye. Since when has God forbidden any one to eat when he is hungry? Hypocrites! you have well annihilated God's commandment, to cause your tradition to be kept! Blinded leaders! listen, then, rather to the word of the Eternal, and lend an ear to the law of our God, so as to put into practice what God himself has prescribed—that is to say, to be charitable towards one another. Consequently, judge not, that you may not be judged; and know that the tree which bears bad fruit is not a good tree. For the same reason, a man who is good brings forth good words, from the righteousness of his heart; but the wicked man brings forth evil words, because his heart is wicked—for it is out of the abundance of the heart that the mouth speaks. Verily I say unto you, it is your words which will bear testimony of your works, and the tree shall be known by its fruit. Thus, since you are so wicked in words, how can you bear good fruit? Verily verily I say unto you, that in the same manner as figs are not to be gathered from thorns, nor grapes from a bush, it is also true that hypocrites shall not see the kingdom of Heaven, but that they shall be condemned through their works.

V. 3. —As for you, who say you are my disciples, be merciful, as our Heavenly Father is merciful. Love your enemies; do good to those who hate you; bless those who curse you, and pray for those who slander you, for it is the slanderer who shall be accursed before the tribunal of God, if he does not shew his repentance before his death, by repairing the evil which he has occasioned by his mortally envenomed tongue. Pray

for this one, because his condemnation through his works will be terrible on the day of judgment.

V. 4.—Give, and it shall be given unto you. A full and well-pressed measure shall be poured into your bosom; and when it shall have been shaken, it shall still overflow the rim; for the same measure shall be used for you, as you yourself have used. Give, then, to him who asks of you; do not shun the poor, and do to all, without exception, that which you wish others to do to you.

CHAPTER V.

Verse 1.—THE Lord Jesus Christ then chose twelve from among his disciples to be witnesses of his passion: and as soon as he had chosen them, he said: The time is nigh when the Son of Man must suffer much: he will be condemned by the elders, the priests, and the scribes attached to the Jewish priesthood, by whom he will afterwards be put to death. They only know how to kill the son of man—as for the Son of God, he shall rise again, and he shall appear to you in his glory on the third day. You do not understand the meaning of these words now; but, after my resurrection, I shall commit into your hands my gospel, containing all my heavenly doctrine: it is to be my will—the first stone, upon which I shall build my church, and the doors of hell shall not prevail against it. Verily, verily I say unto you, that the heavens and the earth shall sooner pass away, but my words shall not be lost. You do not at present understand my heavenly

doctrine. But, after my resurrection, I will give you the key, and the virtue, to conduct to the kingdom of Heaven all those who believe in me, and who, through their faith, shall practise towards their fellow-creatures, all the precepts prescribed in my gospel. This is why I have chosen you, to be witnesses in all times and for the future, and from this day you shall leave me no more, until all that is written shall have been accomplished.

V. 2.—Do not believe that I have chosen you to distinguish you, and because you would be better than those who have followed me hitherto. No, you have only been chosen because it is ordained to be thus, according to the will of my Heavenly Father, who has sent me to save those who have lost themselves, and those who would still lose themselves, even in centuries and centuries to come; for they both can only be saved by the practice of the evangelical virtues. Verily verily I say unto you, that these virtues, and these virtues only, practised with purity, lead, through the justice of God my heavenly father, to true happiness here below, and to the life eternal of the blessed.

V. 3.—The Lord Jesus Christ declared at the same time to all his disciples, and in presence of all the people who were there, that it was necessary to go even unto Jerusalem, to teach there his heavenly doctrine in the temple, under the eyes of the Jewish priesthood, of the elders, the scribes and the pharisees, who would cause him to be put to death on this occasion. Then Simon, called Peter, approaching the Lord Jesus Christ, reproached him, saying—why wilt thou do such things? It is imprudent to go to Jerusalem;

it is losing oneself. Let us remain here—we can pitch tents for ourselves; the people will come unto us, and we shall want for nothing. Hold thy peace, Satan, answered the Lord Jesus Christ unto him, for thou dost not savour of that which is of God, but truly of that which is of man.

V. 4. Several of his disciples also said unto him: Lord, if thou goest to Jerusalem to preach the truth and the justice of God, this instruction will spread fire every where, and we are not strong enough to defend ourselves. The Lord answered unto them: Fear nothing, little flock. Yet, do you think that it is peace which I am come to bring to the unjust upon earth? No, I say unto you it is division; and henceforth, in a family of five persons, two shall follow my heavenly doctrine, and three shall be against me. This is why the father shall be against the son, and the son against his father—the mother against her daughter, and the daughter against her mother—the daughter-in-law against her mother-in-law, and the mother-in-law against her daughter-in-law—the servants against the masters, and the masters against their servants; and it is then that the kingdom of God shall commence by force upon the earth. So, also, in that time of tribulation, the enemies of the justice of God will accuse me of having brought fire upon the earth. But what is it that I wish, except for it to be lighted? For that which the prophets have said must be accomplished.

V. 5.—After this, the Lord Jesus Christ again named seventy-two other disciples, and sent them two by two before him, into all the cities, and into all the places where he himself was to pass. Go, said he unto them,

and announce me wherever you shall pass. Relate every where what you have seen, and what you have heard from me, so that you may be attended to. Already the harvest is great, but the number of labourers is small. In consequence, wherever the Lord Jesus Christ passed, the inhabitants, searching throughout the country, brought sick persons, even upon their beds, to all the places where they heard say the Lord was. The faith was so great, that in whatever place he came, whether hamlet, village, or city, they put the sick in the middle of the public places; and those who were still able to walk, begged of him to let them only touch the edge of his garment, and all were cured.

CHAPTER VI.

Verse 1.—AFTERWARDS the Lord Jesus Christ, taking the twelve apostles with him, went to Jerusalem, where he remained in secret until the sabbath, on which day he entered into the temple. They were preaching there to the people, upon the sacrifices which ought to be furnished to the sacrificer, for him to make atonement for the sinner, as it is written in the laws of Moses : *The sacrificer shall propitiate for the sin which he has committed, and it shall be forgiven him.*

V. 2.—The Lord Jesus Christ immediately rose up : Hypocrites ! said he to them—falsifiers of the true laws of Moses ! Why do you declare that it is for the Eternal, that in proportion to one's sins, odoriferous offerings must be brought, which you eat yourselves, in the temple of the Lord, that has become through your imposture a den of thieves ?

V. 3. —At these words, the pharisees and the elders got up, and placed under the eyes of the Lord Jesus Christ a law of their making, where it is said : “ The Eternal spake also to Moses, saying—When some person has committed a crime and a sin, he shall deliver an offering to the Eternal for his offence, namely, a ram without fault, according to the estimation that thou shalt make from the silver shekel of the sanctuary. He shall add besides a fifth, and give it to the sacrificer, who, with the ram belonging to the offering for the offence, shall make atonement for him ; and it shall be forgiven him.”

V. 4.—The Lord Jesus Christ said unto them : This is a law, of which you are yourselves the authors ; and you have also made many others, on account of your imposture. In truth, when the Eternal spake to Moses he said : When some person has sinned, by committing injustice towards his neighbour, whether for a deposit, or for an object entrusted to his care—or when he has robbed or deceived his neighbour—or if he has found a thing that was lost, and lies about it—or if he swears falsely concerning any of those circumstances, with which it happens a man has to reproach himself, and this cannot be without sin ; if it happen, then, that any one is found guilty, he shall return the thing that he has taken, or that he has fraudulently usurped—or the deposit which has been confided to him, or the lost object which he has found, or all that about which he has sworn falsely. He shall restore the principal, and add a fifth over, for him to whom the restitution is due, and not for you, falsifiers of the laws of God. For it is said : the guilty person shall restore and pay the fifth commanded, to him.

whom he shall have wronged, the same day that he shall have been declared guilty. It is not, then, to you that the fifth belongs, hypocrites! who, through your doctrine, shut against men the kingdom of the heavens; and you—you shall not enter it.

V. 5.—Woe to you, hypocritical scribes and pharisees, who cause yourselves to be paid for your long prayers, and who, by making the blind believe that you can efface the iniquity of men before the Eternal, devour the widow's portion! Hypocritical scribes and pharisees, you cleanse the outside of the cup and of the platter, and you strain your drink, not to swallow a gnat; but by your worship, invented for the interest of your cupidity, you swallow up the portion of orphans, in oxen, in rams, in sheep and in calves, which you pretend to sacrifice to the Eternal, for the sins of their parents! Hypocrites—blinded pharisees, make atonement for yourselves, and cleanse your inward parts; for you are filled with rapine and with filth. This is why you resemble whitened sepulchres, the outside of which appears fine unto men, although the inside is filled with bones of the dead, and with all sorts of corruption.

V. 6.—It is thus that, by the hypocrisy of your long prayers, you seem righteous to the short-sighted and to the ignorant; but inwardly you are filled with iniquities. Ah! race of vipers! how will you escape being condemned to hell? The Lord Jesus Christ then turning towards the people, said to them: And you, poor blinded mortals, do you not perceive that you are deceived? Is it not evident that the sellers of beasts which are yonder in the temple (built by your forefathers, therein to praise God, their heavenly father and yours), connive with

the sacrificers who reject your beasts, taken from the midst of your flocks? They say that they have defects, which render them improper to be sacrificed to the Eternal, and force you, by this artifice, to sell them at the lowest price to their accomplices, according to the taxation of the sacrificer. They make you pay to these accomplices a fifth more, under the pretext of buying of them another beast—which is not better than the one you have taken from among your flocks. Do you not perceive that these very beasts, which the sacrificer has rejected to-day as being impure, will be sold to-morrow to another, who comes hither to be purified—or changed upon the same terms of a fifth, according to the tax of the lying sacrificer, who accepts to-day as pure, that which he rejected yesterday as impure? Do you not perceive that this worship, which is called the service of God, is but a traffic of men, that they have invented for their advantage, and at your expense?

V. 7.—Blinded people! if you have wronged your neighbour, go quickly and seek him, to make your peace with your brother: be reconciled as soon as possible with him, as well as with all those who are offended with you, on account of your iniquity. Return what you have taken, to him from whom you have obtained it unjustly; and when he whom you have wronged shall have forgiven you, your Heavenly Father will also forgive you. For you have reconciled yourselves with your brother, and he who lives in harmony with his brother does not want to be purified by man, who is himself a sinner. Verily, verily I say unto you, that my Heavenly Father requires neither your oxen, nor your sheep, nor your rams, nor your calves. He requires of you, on the contrary, to be merciful towards one another; for whoever

shews mercy shall receive mercy : and whoever shall have charity shall appear before God, your heavenly father, pure even with his sins, carnally attached to the body of man.

V. 8.—Those who heard the doctrine of the Lord Jesus Christ, admired what he said ; and the people, indignant at the imposture of the sacrificers, drove out of the temple the sellers, the exchangers, as well as all those who trafficked there. The elders and the pharisees then stirred up their partisans to stone the Lord, who concealed himself from their sight, and retired into Capernaüm.

CHAPTER VII.

Verse 1.—THE elders and the pharisees came to seek him in the synagogues, where he preached—not to listen to him, but to oppose his heavenly doctrine. Wishing, therefore, to represent him to the people as a man who did not respect their laws, they asked of him—why do thy disciples not fast, and why do they transgress the tradition of the elders ? The Lord answered them : Hypocrites, it is justly of you that Esaias spake, when he said—the people honour me with their lips, but their hearts are very far from me. Tell me, then, why you transgress yourselves the commandments of God, and what is your fasting ?

V. 2.—Learn, then, what signifies—“ I require mercy, and not sacrifices.” Amass riches—not for the earth, but rather for Heaven ; and if you wish to conceive rightly what fasting is, it is this : when your ta-

ble groans beneath the weight of your expensive and magnificent dinners, invite to sit at your place the poor—those deprived of the use of their limbs, the lame, the blind, the orphan, and the aged poor with hoary hair, trembling and bent down by misery. This is what fasting is, hypocrites; these are the sweet-smelling offerings which God requires of you, and which are truly agreeable to your Heavenly Father.

V. 3.—Verily, verily I say unto you, a day shall come when I shall say to you: I was hungry, and you gave me no meat; I was thirsty, and you gave me no drink; I had no home, and you took me not in; I was naked, and you clothed me not; I was sick, and in prison, and you visited me not. Verily I say unto you: every time that you fail to practise these works of charity towards one of the least of men, or towards any poor person whatsoever, you have failed to do it to God himself, who has sent me to announce to you the kingdom of Heaven.

V. 4.—While the Lord Jesus Christ spake thus, a poor woman raising her voice, said to him—Happy are the loins that bore you, and the paps which gave you suck! Rather, replied the Lord Jesus Christ, happy are they who listen to the word of God, and who practise it! Meanwhile, Joseph and his wife Mary having learned what was passing at Jerusalem, came with their other children to seize him, loudly declaring that he was out of his senses, for neither one nor the other believed in him nor in his heavenly mission.

CHAPTER VIII.

Verse 1.—THEN the pharisees and the doctors of the law said to him, to mock him : Good master, when is the kingdom of God to come ? Hypocrites, replied the Lord, why do you call me good ? there is only God that is good, and this is your happiness ; for, without the goodness of my Heavenly Father, it is long since you would have ceased to exist. Nevertheless, although you are worse than the people of Sodom and of Gomorrah, through the mercy of the Lord your God you can save yourselves once more. Repent, then, for the kingdom of God is already among you. But, however, it will not come with glorious tokens, and it shall not be said—here it is, nor there it is ; for the kingdom of God is like a grain of mustard-seed. It is one of the smallest of seeds, and shoots up almost unperceived at first, but which, by degrees, becomes one of the largest of plants, so that the birds of the air come and perch upon its branches.

V. 2.—It is thus that the kingdom of God has already begun upon the earth, by the seed of the Son of God—and this seed is the heavenly doctrine. But, through the wickedness of men, this seed is like unto the seed of a man who had sown good grain in his field. So it happened that, during the night-time, his enemy came, and sowed tares among the wheat. And when the blade grew up, and brought forth corn-ears, then the tares appeared also. Upon which the servants of the master came and said unto him : Lord, did you not sow good seed in your field ? whence come, then, the tares ?

V. 3.—An enemy has done this, answered the master; and the servants resumed: Will you that we go and gather them? No, said he, lest while you gather up the tares, you root up also the wheat with them. Let both grow together till the harvest—then I will say to the reapers: Gather together the tares first, and tie them up in little sheaves; but gather up the wheat into my barn.

And, if you wish to understand this parable rightly, it is I am the master who sows—the field is the world, and the world, and the wickedness of men, are the tares, the seed of the evil spirit, which is within you and among you. This is why you are all like unto the ground, which received the seed of a sower who went to sow. Whilst he was sowing, part of the grain fell by the way-side, and the birds came, and eat it. Some more fell on stony places, where the grain had little earth. It forthwith sprung up; but, when the sun came out, it was scorched up by the heat, because it had no root. Some more fell among thorns; the thorns sprung up and choked it. Another portion fell on good earth, and the seeds yielded some a hundred fold, some sixty fold, and some others thirty fold. It is the same with men. He who hears my heavenly doctrine, and does not put it into practice, is like the stony ground that received the seed—he bears no fruit, on account of the hardness of his heart towards his fellow-creatures.

V. 4.—The other part, which fell among thorns, represents those who believe at first, but their passions and their iniquities increasing every day, like thorns, choke what they have received, and the seed is lost for them, as well as for those who represent the seed fallen by the way-side; for these, on account of the dullness of their

understanding, have ears without hearing, and eyes without seeing. As for the seed fallen into good ground, it represents those who put into practice the commandments of God, my heavenly father; and he who has received charity through my doctrine shall yield a hundredfold. He who does not follow in every respect my precepts, according to the will of my Father, who has sent me to make it known unto men, shall yield only sixty fold; and those who, though they know what is right, nevertheless do evil to their neighbours, shall only bear thirty fold. All these last, however, shall be called into the kingdom of Heaven; but each one shall receive according to his deserts. Let him hear who has ears to hear.

CHAPTER IX.

Verse 1.—THEN the disciples of the Lord Jesus Christ asked him: Why dost thou always speak in parables? The Lord said unto them; I speak in parables, to make things be understood, which, since the creation of the world, have been hidden from men; for it is for this end that I have been sent. So, if I did not speak in parables, according to the language of this world, they would not understand any thing: I speak to you, then, in parables, only to be understood.

V. 2.—Verily I say unto you, that several prophets and several righteous men have desired to see what you see, and have not seen it—to hear what you hear, and have not heard it. Do you, then, listen well to what I say to you; for even wicked as you are, you are happy to see with your eyes, and to hear with your ears, that

which the just have neither seen nor heard. Be, then, attentive, so that, on the day of universal resurrection, the same may not happen to you which shall happen to the wicked in the kingdom of Heaven; for there they shall be treated like fish taken by a fisherman in a net, which gathers up all sorts. When it is full, the fisherman drags it up, and, sitting on the beach, they put the good ones aside in the boats, and throw out those that are bad. It shall be in like manner at the end of time, when the angels shall be separated from the wicked, who shall be there where there is weeping and gnashing of teeth; for their works shall follow them, and the gnawing worm dies not. As for you, who call yourselves my disciples, be then charitable, so that a similar lot may not be yours.

V. 3.—At this moment, a person approaching him said unto him: Good master, what have I to do to obtain eternal life? Jesus Christ answered to him: Why do you call me good? Know you not that God only is good? And verily I say unto you, it is in his goodness that he has sent me unto men, to teach them the commandments which they must keep, if they wish to deserve life in the kingdom of Heaven. What are they, resumed the person? Jesus replied: You shall not kill; you shall not commit adultery; you shall not steal, and you shall not bear false witness against any one whatsoever; but you shall honour your fathers and your mothers, and you shall love your neighbours as yourselves.

V. 4.—The young man answered: I have kept all these precepts from my youth—what is, then, still wanting to me? Jesus, turning towards those who surrounded him, said unto them,—Listen attentively to this. A

master, intending to go on a journey, confided his property to his servants, and giving unto one five talents—to another two, and to a third one, he said to them: Be careful of what I confide to you, so that each one may receive his reward according to his deserts. Upon this he departed.

V. 5.—He who had received five talents, went and traded with the same, and gained five others. In like manner, he who had received two also gained two more; but he who had only received one, buried his master's money. A long time afterwards the master came back, and began to reckon with his servants. He who had received five talents came, and presented five others, saying: Lord, you gave me five talents—here are five more which I have gained. His master said unto him: Good and faithful servant, since you have been faithful in small things, I will give you a great estate to govern: enter into the joy of your Lord.

He who had received two talents came next, and said: Lord, you gave me two talents; here are two more, which I have gained. His master said unto him: Good and faithful servant, since you have been faithful in small things, I will give you a great estate to govern. Enter, then, also, into the joy of your Lord.

He who had received only one talent having come in his turn, said: Lord, I know that you are a strict man—this is why I went and buried what you confided to me. Wicked and unjust servant, you knew that I am strict; why did you not confide my wealth to another, so as to turn it to my advantage? for he who knows not how to make use of that which his Lord has confided to him, deserves that what he has should be taken from him, and be given unto him who has already. Then the

master ordered his talent to be taken from him, and to be given unto him who had ten.

It is thus that my Heavenly Father wills, that he to whom he has given much, shall do much good to the poor, who have nothing in share but misery; and it is in this manner, that he to whom my Heavenly Father has confided five talents, ought to gain five others—by charity towards his neighbour. Let not him, then, who has two, say—I cannot do like the rich: and let not him who has received one, say—I can only keep what I have received. For verily I say unto you, that he who possesses two farthings, and who gives them, through charity, to some one poorer than himself, has gained five talents in the kingdom of Heaven.

V. 6.—When the Lord Jesus Christ had finished this discourse, he turned towards the young man and said to him: If you wish to be perfect, and since you are ignorant why your Heavenly Father has given you so much wealth, imitate the example which I have just prescribed to you.—Divide your wealth among the poor; these will know how to gain talents, by doing charity to others for you: then come and follow me, and you shall have eternal life in the kingdom of Heaven.

V. 7.—The young man, having heard these words, went away quite sorrowful, for he owned great possessions. The Lord then (addressing his disciples) said to them: There is a useless servant, who pretends to have kept all the commandments: I wished to give him what he has not, and that, by charity, he might have abundance. But, because he has not charity, that merit which he has for having kept all the commandments, except charity, shall be taken away from him. It is very

difficult for him who has not charity to enter into the kingdom of Heaven. In fact, no man can serve two masters; for either he will hate one, and love the other—or he will attach himself to this one, and condemn that one. Therefore you cannot serve God and the demon of riches; for where your treasure is, there also is your heart. Consequently, whosoever attaches himself to worldly wealth, stifles in his heart mercy and charity; and how can he, who has not charity for the poor among his neighbours, serve God, who requires mercy? This is why it is easier for a camel to pass through the eye of a needle, than for a rich man, without charity, to enter into the kingdom of Heaven. It is thus, that many of the first here below, shall be of the last in the kingdom of Heaven; and that many who are considered as the last, shall be of the first.

V. 8.—His disciples speaking, then said unto him: Thou seest we have left all to follow thee, what, then, will be our reward? The Lord answered unto them: Verily I say unto you, that whoever on my account, and through his attachment to the doctrine of my Heavenly Father, shall have left or lost here below his brothers or his sisters, his father or his mother, his wife, his children, or his inheritance, shall receive a hundred fold in the kingdom of Heaven, and shall possess eternal life.

V. 9.—They after this disputed on the question, of knowing who among them should be greatest in the kingdom of Heaven; for, said they, we have been the first to bear every trouble with him; it must be for this reason, then, that we shall receive a greater reward than those who will come after us.

V. 10.—The Lord said unto them: My Heavenly Father shall reward you as the father of a family did, who went out early in the morning, to hire labourers by the day for his vineyard. When he had agreed with them, for a silver penny a day, he sent them to work in his vineyard. Going out three hours later, he saw others standing idle in the market-place; he said unto them: Go you also into my vineyard, and I will give you what you shall deserve.

V. 11.—He went out again towards the sixth and the ninth hour, and did as he had done the first time. Finally he went out towards the eleventh hour, and having found some standing there, he said unto them: why stand ye here all the day idle? It is because no person has hired us, answered they. He therefore said unto them: Go you also to my vineyard;—and they went.

V. 12.—So when the evening came, the master of the vineyard said to his steward: Call hither the labourers, and give them their hire, from the last unto the first. Those, then, who were hired about the eleventh hour being come, received each one a penny. Those who had gone first to work, thought they should receive more; but they only received each one his penny. Seeing this, they murmured, saying: these last have been only one hour at work, and thou hast paid them as much as us, who have borne the burden and heat of the day. The master answered unto them: My friends, I do you no wrong; did you not agree with me for a penny, and cannot I do what I will? Is your eye envious because I am good?

V. 13.—It is thus, said the Lord Jesus Christ, that

my Heavenly Father shall reward those who observe his will. Do not, then, be evil towards your brethren, but be innocent like children; for verily I say unto you, if you do not change, and if you do not become like unto children, you will not enter into the kingdom of Heaven.

V. 14.—Upon this, the disciples of the Lord asked one another, saying: How can we become like unto children, since we are advanced in years? Thereupon, the Lord took an orphan child who was there, eating some bread which he held, and said unto him: Child, give me thy bread, for I am hungry. The orphan immediately gave him all he had. The Lord, then casting his eyes upon his disciples, said unto them in a loud voice: Verily I say unto you, that whosoever shall receive a child in my name, shall be considered great in the kingdom of Heaven; for whosoever receives in my name such a child as this one, it is me whom he receives; and whosoever wishes to receive me, must at first become innocent like children; for no one can be united to me, or to my Heavenly Father, before he is like children.

V. 15.—After these words, they presented to him all the little children who were there, that he might put his hands on them. But his disciples rebuked them. Then the Lord, holding out his right hand, said unto them: Rebuke not these little children, and prevent them not from coming unto me, for it is unto such that the kingdom of Heaven belongs.

V. 16.—After this discourse of the Lord, his disciples said: Who, then, can enter into his kingdom? For they did not understand the meaning of the Lord's words. On which he turned again towards them, to enlighten

them ; and therefore said unto them : Verily verily I say unto you, a day shall come when iniquitous persons shall cry out to me—O Lord, Lord ! but I shall answer unto them—I have been hungry, and you gave me no food ! I have been thirsty, and you gave me no drink ! I knew not where to lodge, and you took me not in ! I was naked, and you clothed me not ! I was sick, and you did not visit me ! I was in prison, and you came not to see me ! For verily I say unto you : Every time that you shall have done these things to one of the least of my brethren such as these, you have done them unto me. And verily I say unto you : Every time that you shall have failed to do these things unto one of the least of my brethren, or of my sisters, you have failed to do them unto me. If, then, any one wishes to walk in my footsteps, let him renounce himself ; let him take up his cross and follow me. Verily I say unto you, that whosoever shall wish to save his life, by his policy or by his worldly wisdom, shall lose it ; and that he who shall have lost it, for the accomplishment of the commandments of my Heavenly Father, shall find it again in the kingdom of Heaven.

V. 17.—At this instant, the mother of the sons of Zebedee approached him with them, and, prostrating herself before the Lord Jesus Christ, she begged a favour of him. What do you wish for ? She answered : Command that, in thy kingdom, my two sons, here, be seated, one on thy right hand, and the other on thy left. The Lord said unto them : You know not what you ask, for my kingdom is not of this world, although you believe it to be. It belongs not to me to grant that you shall be seated on my right or on my left. It is for those to whom my Heavenly Father destines it, according to

their deserts ; but there are no distinctions of favour in the kingdom of Heaven. You know that those who occupy the first ranks among nations, command them like masters, and that the most powerful exercise their empire over them. As for you, you shall not act thus between yourselves. Let him, then, who would be the greatest among you, become your servant ; and let him who would be the first among you, become your slave. Understand well, that I myself am not come upon the earth to be served by men, but to serve them, and to give them eternal life, which they have lost. This is why the Son of Man will give his earthly life, for the redemption of several.

CHAPTER X.

Verse 1.—**THEN** the disciples of the Lord, approaching, asked him : What have we, then, to do, to enter into the kingdom of Heaven ? The Lord Jesus Christ said unto them : Walk in the path of the justice of God, who is your heavenly father ; and try to become perfect, that the world may see you are the children of God. Let your light shine before men, through your good works, that the world, by seeing them, may follow your example.

V. 2.—Begin forthwith by praying for your enemies, and do good unto those who do you evil. Pray for those who persecute you, and speak well of those who slander you. Love those who hate you, so that you may be the children of your Heavenly Father, who has created his sun for the good and for the wicked, and who makes

rain fall on the just, as well as on the sinful, to benefit them, because of his mercy.

V. 3.—Then his disciples said unto him: How can we love our enemies? The Lord answered them: If you only love those who love you, what reward do you deserve? Do not even the wicked do it? Be then yourselves the first to greet your enemies, and they will yield unto you. But, if you only greet your friends, what is there uncommon in your doing so? Do not even the pagans do it? You ask me—how can we love our enemies? Whence comes it, that those who hate you are become your enemies? Is it not on account of your iniquity towards one another? Be, then, just, for it is upon justice that the kingdom of Heaven depends. Be true, and no person will be your enemy—on the contrary, you will pass for being perfect, as your Heavenly Father himself is perfect.

V. 4.—If, however, some one still offends you, forgive him, and think that he is your brother, and that he knows not what he does. Let your light shine thus before men, so that they may see your good works, and that they may glorify your Father, who is in Heaven.

V. 5.—The disciples, again approaching the Lord, said unto him: How many times ought we to forgive our brother, who shall have offended us?—Seven times? The Lord Jesus replied to them: I do not say unto you seven times, but seventy times seven times. So, if your brother has offended you, go seek him, and expostulate with him face to face. If he listen to you, you will have gained your brother; if he does not listen to you, alone, take with you one or two worthy persons, to pro-

duce the reconciliation ; and if he does not listen to them, inform the council ; and if he does not listen to the council, let him be declared a pagan, and regarded as such. Verily I say unto you, all that the council shall have bound upon earth in the justice of God, shall be bound in Heaven ; and all that the council shall have loosened upon earth, in the justice of God, shall be loosened in Heaven. But, before judgment, unite together, to pray unto your Heavenly Father for your unjust brother ; for I again say unto you, that if two children of God agree on earth to pray together, whatever it be they ask, in the justice of my Heavenly Father, they shall obtain it ; and verily I say unto you, that there where two or three persons assemble in my name, to pray in the justice of God for their neighbour, I am in the midst of them.

V. 6.—His disciples then said unto him : It is, however, difficult to practise all this. The Lord answered them : Begin, by doing first all that you would wish men to do for you, and do the same for them ; for such is the law of your Heavenly Father, which the prophets have long since announced. Enter, then, through this narrow gate, for the spacious gate and the wide path lead to destruction—and the number of those who pass through it is great. How narrow is the gate—how narrow is the path, which leads to life, and how few there are among you who will find the entrance of it ! This is why I say unto you in truth—if you do not change, and become like unto children, you will not enter into the kingdom of Heaven.

V. 7.—Those who were listening to the Lord said among themselves : If it is thus, who can be saved ?

The Lord Jesus Christ answered unto them : That which does not seem possible to men, will become so through the mercy of God, to whom nothing is impossible ; but you do not understand this. Know, then, that your body is not the soul, and that the soul is not your body. Consequently, that which is born of the flesh is flesh, and that which is born of the spirit is spirit. Do you not know that the All-mighty has said, that your body shall return to the earth, whence it came ? As for the soul, created by the All-mighty for eternal life, it is spirit, and the spirit blows where it pleases ; you hear the sound of it, without knowing whither it goes. Verily I say unto you, this is why ; no one of this earth can enter into the kingdom of Heaven, if he is not born a second time.

V. 8.—Thereupon one of the pharisees, named Nicodemus, who was secretly a friend to the doctrine of our Lord Jesus Christ, said unto him : Master, I believe that thou art sent from God to instruct us ; for no man could do what thou hast done, if God was not with him. But how can a man who is old be born again ? I repeat it unto you, answered Jesus Christ—none of those who have lived on this earth can enter into the kingdom of Heaven, if they are not born again. Nicodemus replied unto him : How can this be done ?

V. 9.—The Lord Jesus Christ answered him : I am not believed when I speak the language of earth, how shall I be believed when I shall speak the language of Heaven ? It is I who have ascended into Heaven—it is I who have descended from Heaven, through the will of my Heavenly Father ; and verily I say unto you : I speak of what I know, and I bear witness to what I

have seen. But whoever does not declare himself openly for me, before men, shall not receive my testimony for himself; and whoever declares himself before men, for the Son of Man, the Son of God shall declare himself for him before his Heavenly Father. Whoever disowns me before men, I shall disown him before my Father who is in Heaven, from whence I am come upon the earth, to bring peace from God unto men. Nevertheless their iniquity will change this peace into dissensions; this is why, henceforth, in a family of five persons there shall be division. There shall be three against two, and two against three. The father, who does not believe in the heavenly doctrine, will be against the son, who believes in it. The son, who attaches himself to it, will be against his father and his brethren, who attach themselves to the commandments of men. In a word, it will come to pass that the mother shall be against the daughter, and the daughter against her mother—the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law—the servants against their masters, and the masters against their servants. Then they will accuse me of having brought fire upon the earth. In like manner, those who shall preach the gospel according to the justice of my Heavenly Father, will be hated by the world for my name's sake. In those times, the brother will deliver his brother up to death, and the father his son. Even the children will rise up against their father and their mother, and will have them put to death. Such will be the division of man with his father—of the daughter with her mother—of the daughter-in-law with her mother-in-law; and the people whom a rich man has in his house will be his enemies. But I declare unto you, that whoever loves his father or his mother more than the heavenly truth and justice, is not worthy of me; and whoever loves his son or his daugh-

ter more than the truth and the justice of my Father, is not worthy of me. Those, too, who do not take up their cross and follow me, are not worthy of me.

V. 10.—All this must come to pass, so that the kingdom of Heaven may shew itself among men, on earth, which my Heavenly Father has given unto me. This is why the Son of God, in his time, shall send angels, who will remove from his kingdom all that is scandalous, and persons who commit iniquitous actions. For he who would wish to save his life by iniquity, shall lose it; and whoever loses it for truth, or on account of the heavenly doctrine, shall save it; for it is unto the just that the kingdom of Heaven belongs—they shall shine in it, like the sun in the mansion of my Heavenly Father, and shall be known by their works. Do not think that all those who say Lord, Lord, unto me, shall enter into the kingdom of Heaven:—No, those to whom the kingdom of Heaven belongs, are those who do the will of my Heavenly Father.

CHAPTER XI.

Verse 1.—AFTER this sermon, the twelve, approaching the Lord Jesus Christ, said unto him: If such is the condition to be saved, what is the use of our having been baptized with a baptism; and under what constraint shall we not be, until all these things are accomplished?

V. 2.—The Lord Jesus Christ replied unto them: As for those who wish to be my true disciples, let them be merciful towards their neighbours, without exception for any one, as my Heavenly Father is merciful towards all;

let them not judge, and they shall not be judged; let them not condemn, and they shall not be condemned; let them forgive, and they shall be forgiven; let them give and it shall be given unto them; there shall be poured into their bosom a measure-full, well pressed, and which, when it shall have been shaken, shall still overflow the rim; for the same measure shall be used for you which you yourself have used.

V. 3.—Bless those who curse you, and pray for those who slander you. If any one strike you on one cheek, offer him the other; and if any one take your cloak, do not prevent him from taking your robe also. Give unto those who ask of you: and if any one takes what belongs to you, do not ask for it again.

V. 4.—The disciples then said: These precepts are hard; who could accomplish them? The Lord replied unto them: Why do you say unto me, Lord, Lord! and do not do what I prescribe unto you? I will shew you what every man resembles who comes unto me, listens to my words, and does not put them into practice.

V. 5.—He is like a man, who, wishing to build a tower, does not take care to examine beforehand what expense he must make, in order to know whether he has the means to complete it. Or, again, he is like unto a king, who, being on the point of marching out to give battle to another king, does not consider beforehand whether he can, with ten thousand men, face him who comes against him with twenty thousand. If, then, any one among you does not feel sufficient strength to renounce himself, let him withdraw; for it is better that he should lose himself, through his weakness, than lose

him who feels himself to be sufficiently strong to do the will of my heavenly father. Salt is a good thing; but, if it become tasteless, with what can it be seasoned? Salt that has lost its savour can neither be used for the earth, nor for manure, and it is thrown out. The like shall be done unto those men, who, although they call themselves my disciples, do not perform what I command them; for it is good works that shall save the soul, and not baptism. If baptism gave eternal life, of what use would be good works? But for these works to be according to the will of my Heavenly Father, you must first renounce all manner of iniquity—apply yourselves to my words, and put them into practice; for it is I who am the true vine, and my Heavenly Father is he who cultivates it.

V. 6.—I am the vine; and they who put my words into practice are the branches, and my true disciples. If you are my true disciples, you will put my words into practice, and thereby you will dwell in me, and I shall dwell in you—as my Father who is in Heaven dwells in me, because I have done his will. He, then, who shall do the will of my Heavenly Father, according to my words, like me dwells in him, and he shall have eternal life.

V. 7.—Dwell, then, in me, and I will dwell in you. As the branch cannot by itself bear fruit, unless it remains united to the vine, so you cannot bear any, unless you remain united to me, by the practice of my words. I am the vine, and you are the branches; as such, if you remain in me you shall bear much fruit; but he who bears no fruit shall be taken away, to make room for the branches which bear fruit, so that they may bear

still more ; and as for him who does not remain united with me, by the practice of my words, he shall be thrown out like the withered vine-branch ; and he shall become dry, and be trampled on, like the salt that has lost its savour.

V. 8.—If you dwell in me, and my words dwell with you, you may ask all that you please, according to the justice of God, and you shall obtain it ; for it is to the glory of your Heavenly Father that you should bear much fruit ; and it is then that you shall be called the children of God, because, by the practice of my words, you are in fact my disciples. You shall then be loved as my Heavenly Father has loved me ; and I shall love you in like manner, if you dwell in my love by the practice of my words.

V. 9.—If you keep the commandments of my Heavenly Father, you shall dwell in my love. But you must keep them, as I myself have kept the commandments of my Father who is in Heaven, and dwell as I do in his love. I tell you this, that you may know there is no greater love than that, which makes us give our life for our friends—and you are my friends, if you accomplish what I have commanded you to do, in the name of my Heavenly Father, who has sent me to save the world, through the truth and through the justice of my Father who is in Heaven.

V. 10.—It is not you who have chosen me, but it is I who have chosen you, through the will of my Heavenly Father, who has destined you to go and produce fruit, and fruit that will be lasting. This is why I command you to love each other ; for it is by love towards your neigh-

bour that you will give testimony that you love your God with all your heart, with all your soul, with all your mind, and with all your strength. You shall then love your neighbour as yourselves; for there is no other commandment greater than these.

V. 11.—He who follows the commandments of my Heavenly Father, and who keeps them by putting them into practice, is the one who loves me; and he who loves me in this manner, loves also my Father who is in Heaven. For these words which you have heard are not from me, but from the Father who sent me, to make him be known again unto the world. So put them into practice, and then you will know that I am in my Father—that you are in me, and that I am in you, and that we are one and the same for the truth and the justice of the kingdom of Heaven.

V. 12.—There still remains a little time, after which the world shall see me no more; but you, whom I have chosen, you shall see me, and after you have believed me dead, I will convince you that I am living. I must first, however, go unto my Father, for it is in your interest, and in the interest of all those who believe in me, that I go.

CHAPTER XII.

Verse 1.—WHEN the Lord Jesus Christ had spoken thus, raising his eyes towards Heaven he said: My Father, the time is come: glorify thy Son, that the world may know thou hast sent him for the world to glorify thee; for thou hast given me all men, and thou hast put

them under my power, so that I might give them eternal life. But life eternal is, to know that thou art the only true God, through Jesus Christ, whom thou hast sent upon this earth, so that all might be delivered from darkness, and might have eternal life.

V. 2.—I have glorified thee upon this earth, for I have accomplished the work which thou hast given me to do. Glorify me, then, in thyself, according to thy holy will, on account of this world, for the glory which I possessed in thee before this world was created. I have made thy name be known again unto men who have strayed from thee, and whom thou hast given to me in thy mercy, that their iniquity might be redeemed, and that they might have eternal life; for, through thy mercy, thou hast willed that no one should be lost. It is now that they will acknowledge the truth, and that this truth comes from thee, since thy word is truth. I have communicated these words unto them; they have received them—they believe in them, and they will put them into practice. I pray for them, because thou hast given them to me; and yet they were thine, and all that belongs to me is thine. Keep them, then, on account of thy name, with all those whom I have chosen, so that they may be one same thing, as we are one same thing, for truth and for justice. Whilst I have been with them; I have kept them on account of thy name—I have taken care of those whom I have chosen, according to thy holy will, and none of them shall be lost, except the son of perdition.

V. 3.—I now go unto thee: and it is that the joy which is in me may come into them, so that thy name may be glorified among men. Sanctify them, then, by the

spirit of truth ; for thy word is truth. As thou hast sent me into the world, I will send them into the world ; and I sanctify myself for them, so that they themselves may also be sanctified by thy word, which is truth. It is not only for them that I pray, but also for those who will believe in thy word, and who will put it into practice on account of me ; so that they may be all one same thing in truth, as thou, my Father, and I are one same thing for justice, and by the truth of thy word, and that the world may at length believe that thou hast sent me. I have shared with them thy glory which I received from thee, that they may be one same thing, *as we are one same thing, FOR BY THE TRUTH OF THY WORD I AM IN THEM, AS THOU ART IN ME, so that they may be perfectly united, as we are united, and that the world may know that thou hast sent me, and that thou hast loved it, as thou hast loved me myself.*

V. 4.—After this prayer of the Lord Jesus Christ, his disciples said unto him : Why dost thou always say, whilst teaching us—my Father who is in Heaven ? Thou hast, then, another father, who is on the earth, like unto our fathers, whom we all know ?

The Lord answered them : It is precisely for this that I speak to you of my Father who is in Heaven ; for I am not my body, and my body is not I. I am not of the world—but my body is of this world : neither are you of this world, although your body is also of this world. This, also, is why I say—your Father who is in Heaven ; for it is he who is the creator of all the souls, and of all the angels. Consequently I say to you—my Father who is in Heaven, who has sent me to make him known unto you ; and I do not speak of him who is the father of my body, of which I have taken posses-

sion for my earthly life : nevertheless you do not understand me. I go, then, unto my Father who is in Heaven, that the spirit of truth may come unto you ; and when it shall have come—this comforter which I shall send to you from the bosom of the Father, he who is the spirit of truth, which comes from the Father, he will bear me testimony.

V. 5.—Then one of his disciples, called Philip, said unto him : Lord, let us see thy father, and this will satisfy us. Jesus answered him : Have I been so long a time with you, and you do not know me ? I am the truth and the voice of my Father ; and if you had understood me, you would also have known my Heavenly Father—for he who understands and sees me, sees also my Father, who is the creator of all things. And it is by his works that you see him, and that you ought to know him. Blind people ! why say you—let us see thy father ? Do you not see him every day by the works which I perform ? For I do not say what I say unto you from myself ; and it is not I who do what I do, but, indeed, my Heavenly Father who is with me.

V. 6.—You do not believe that I dwell in my Father, and that my Father dwells in me : this is because the spirit of truth, which the world cannot receive, because it cannot see, is not yet come among you. It is, therefore, for your interest, as well as for the interest of all the world, that I should go unto my Heavenly Father. It is then that you will know him. When this spirit of truth shall come, it will teach you every truth ; for it will not speak from its own authority ; but it will say all that it shall have heard, and it will unveil to you futurity. I have still many things to say unto you ; nevertheless your time is

not come. As for me, in a short time you will see me no more ; for I am going to my Father. But a little time after you shall see me again, and then it is I shall speak no more in parables. On the contrary, I shall explain clearly to you what regards my Heavenly Father. You will then see that I have proceeded from my Father, who is in Heaven, to come into the world on account of its iniquity ; and it is also through the mercy of my Heavenly Father that I leave this world, to convince it that I have emanated from my Heavenly Father, so as to deliver the world from the darkness into which it has fallen, through its iniquity, that is the work of the evil spirit.

V. 7.—You have just heard me say : I am going, and I come back to you. If you loved me, you would have understood me, and you would rejoice that I am going to my Father who is in Heaven, and who is greater and more powerful than I. I tell it you now, before the thing happens, that you may believe when it shall have happened. I have scarcely any more time to converse with you ; for my time is come, and the world must at length know that I love my Heavenly Father, and that I execute the orders which he has given me. Let us go hence.

Thereupon his disciples said to one another : What does he mean by these words—in a short time you will see me no more, and a little time after you shall see me again ; and I am going to my Father ? Then the Lord, turning towards them, said to them in a severe tone : Faithless and perverse nation, until when shall I be with you and bear with you, to make myself be understood by you ? At these words the disciples held their peace, because they did not believe in him. But the time being nigh, when that which the Lord had predicted was to

happen, he took upon himself a firm countenance, and said to his disciples : It is time for us to go unto Jerusalem ; and he sent some one of his followers into every place through which he intended to pass, for him to give notice of it. He soon arrived into a city of the Samaritans ; but they did not receive him, because he had announced that he was going to Jerusalem, and because the Samaritans wished to have nothing to do with the Jews.

V. 8.—The disciples, seeing which, said unto him ; Lord, shew here what thou art, and command fire to descend from Heaven to consume them. But the Lord Jesus Christ addressing them, said : You know not with what spirit you are agitated ; know, then, that I am not come to take away life, but to give it. Thereupon a man, who was a Samaritan, said unto him : Lord, I will follow thee, into whatsoever place thou goest ; for thou art truth and justice. The Lord answered unto him : The foxes have holes, and the birds of Heaven have nests wherein they nestle ; but the Son of Man has no place to lay his head. At the same time, turning round, he saw a young man absorbed in grief, and the Lord said to him : Follow me, and thou shalt be comforted. The young man replied unto him : Lord, allow me first to go and bury my father. On which the Lord observed : let the dead bury their dead. As for thee, come and open the eyes of the blind, by preaching the gospel to announce the kingdom of God.

V. 9.—There was another who said : Lord, I will follow thee, but allow me first to dispose of what is in my house. Jesus answered unto him : No man of those who put a hand to the plough for the kingdom of God,

and who look behind them, is proper for the kingdom of Heaven. But his disciples not having understood these words, followed him in silence ; for none of them dared to ask him for an explanation. The Lord soon arrived into another village, where he taught his heavenly doctrine. Then one of those who had followed him said to him : Lord, how am I to understand what thou saidst on the road—let the dead bury their dead ? How can the dead bury their dead ?

V. 10.—The Lord Jesus Christ answered him : Verily I say unto you, that whosoever attaches himself more to the things of the earth, than to those which are for the kingdom of God, is already dead in the spirit for the kingdom of Heaven ; and because these last cannot detach themselves from what they love most, let them busy themselves with what they love ; for they have nothing else to do. This is why I have said : whosoever shall love earthly things more than the word of God, and the practice of it, is not worthy of me, nor of the kingdom of Heaven. But the kingdom of Heaven shall be a place of rejoicing for the just—so, also, the unjust shall not enter it. This is well said, replied the man to him, happy he who shall be at the rejoicing in the kingdom of God !

V. 11.—Thou art right, replied the Lord Jesus Christ ; but if any one come unto me, and does not hate his father, his mother, his wife, his children, his brothers, his sisters, and even himself, on account of the iniquity of one or other of them, he cannot enter into the kingdom of Heaven ; for, through his iniquity, he cannot be my disciple. I am come upon earth, to invite men to the rejoicing in the kingdom of God—and al-

ready have I invited many persons. Nevertheless the world treats me, as the father was treated who prepared a great supper, and who, when the time for eating was come, sent his servant to tell the guests to assemble, for all was ready.

V. 12.—Then they all began to excuse themselves. The first said : I have bought a house in the country—I must, of necessity, go to see it. Excuse me, said another, I have bought five pair of oxen, and I must go and try them. In short, the third also replied : Excuse me, I beseech you—I am married, so I cannot go.

V. 13.—The servant having returned, related to his master what had happened. Consequently the father, being quite indignant, said to his servant : Now make those come into my house, whom thou shalt find in the public places and in the streets. Bring hither the poor, the crippled, the blind, and the lame.

V. 14.—A short time after, the servant said : Lord, thy order is executed—there is still room. The master answered him : Go into the roads and into the lanes, and press those whom thou shalt meet to come in, that my house may be filled. And if you do not understand this, added the Lord, it is I of whom the Eternal (whom you call your God) spake unto Moses, when he said (*v. 18 & 19, ch. 18, fifth book of Moses*) : I will raise up to them a prophet like unto thee, from among their brethren, and I will put my words into his mouth, and he shall say unto them, all that I shall have commanded him ; and it shall happen that whosoever will not listen unto the words which he shall have spoken in my name, I will demand of him an account thereof.

V. 15.—The Lord Jesus Christ then rising, said in a loud voice : I am the servant of the father, of whom I spake to you in my parable, and he is my Father in Heaven. It is by me that he invites you to the rejoicing in the kingdom of Heaven. But, on account of your iniquity, I declare unto you that not one of those men who were invited shall be at the rejoicing of my Father ; for that which is written shall come unto you, and the kingdom of God shall pass unto the pagans, who are they that shall be fetched in the roads and in the lanes, to fill the house of my Father, and they shall be called the children of God.

CHAPTER XIII.

Verse 1.—ON leaving that place, the Lord Jesus Christ met a woman of Canaän, who, through her faith, came to seek the Lord, of whom she had heard say that he cured the sick. When she saw Jesus she fell on her knees, and cried out : Lord, son of David, have pity on me, and on my daughter, who is much tormented. Say a word, and she will be cured. But Jesus said to her : I have only been sent to the children of Israel who are lost. Nevertheless she advanced, kneeling, towards the Lord, crying out still louder : Help me Lord, for thou canst.

V. 2.—Then the disciples, who wished to send her away, said to her—it is not reasonable to take the bread of the children and throw it to the dogs ; for the Jews treated thus the Canaänites. But the woman, raising her eyes towards the Lord, said unto him : Truly, Lord, it is the crumbs which fall from thy table that shall make

the little dogs live. Upon which the Lord answered her: Woman, thy faith is great; go in peace, and may that which thou wishest come to pass. From that hour her daughter was cured.

V. 3.—It is thus, said the Lord Jesus Christ to his disciples, that the crumbs of my doctrine shall make those who are humble live. As to you, people of pride, that shall happen to you, which happens to persons who make themselves pass for being holy, and who are not so. You are like unto a pharisee, who one day went up into the temple to serve God after his manner. He saw there another man, on his knees, who was praying, and who did not even dare to raise his eyes up to Heaven—but who was beating his breast, and, pressing it with his hand, said: My God, be propitious to a sinner like me. The pharisee on his side, remained standing, repeating to himself this prayer: My God, I return thee thanks that I am not like the rest of men, who are thieves, unrighteous, adulterers, neither such as is this publican. I fast twice a week; I give the tenth part of all my wealth, and I shall be justified before thee. Verily, verily I say unto you, that the publican went home justified, and that with the pharisee it was quite otherwise; for whosoever exalts himself shall be humbled, and whosoever humbles himself shall be exalted.

V. 4.—After this sermon, many of those who followed the Lord, admired and believed in him; so that they presented little children to him, that he might touch and bless them. But notwithstanding the reproof of the Lord Jesus Christ, his disciples wished to rebuke them. So the Lord raising his right hand, said: Let these little children come unto me, and repulse them not, for it is

unto such as these that the kingdom of Heaven belongs. And verily I say unto you—whosoever shall not receive the kingdom of God as a child would do, shall not enter thereinto.

CHAPTER XIV.

Verse 1.—AFTER that, the Lord Jesus Christ began to travel over Galilee, tarrying there; and, preaching his heavenly doctrine, he cured many sick persons, by putting his hands on them. However, the feast of the tabernacle of the Jews approached. It was a feast among the ancients, the origin of which went back to the time of Noah (*Genesis, ch. 9, v. 27*), who called the habitations of his children tabernacles. It was renewed by Moses, in remembrance of their deliverance out of Egypt; for the people of Israel dwelt in the desert, during 40 years, in similar tabernacles, where Moses caused a tent to be pitched, under the name of the tabernacle of God.

V. 2.—The celebration of this feast, during which they eat unleavened bread, was called for this reason the feast of Azymes. As it was nigh, Mary, wife of Joseph, came to find the Lord Jesus Christ, and said to him: Leave this country, and go into Judea, so that the disciples whom thou hast there, may also be witnesses of the works which thou doest. For whosoever seeks to appear, does nothing in secret; since thou doest such things, shew thyself unto the world.

V. 3.—But the younger brothers of the Lord hated

him, on account of his justice. This is why they told him to go to Judea, where the Jews sought to take Jesus's life; for his brothers neither believed in him, nor in his heavenly doctrine. Consequently, the Lord Jesus Christ answered them: It is not yet time for me to go thither—but for you it is always time, since the world cannot hate you, because you are of this world: as for me, I am hated by it, because the testimony which I render of it is, that its works are bad. Go, then, you to this feast—as for me, I am not going, because it is not yet time for me.

V. 4.—However, after the departure of his brethren, the Lord went also, not to celebrate this feast, but to preach his heavenly doctrine; and as he had departed secretly, the Jews sought for him every where, and, not finding him, they said to one another: Where is he? his brethren have told us that he would not come to this feast, said others—and the people conversed much about him, observing that he was a righteous man. But the elders, the priests, and the lawyers, repeated that he deluded the people.

V. 5.—Nevertheless, the multitude did not declare themselves openly in favour of his doctrine, because they feared the Jewish priesthood, which deceived the people, and would not give up its pretended rights, for the advantage of the truth and the justice of God. This is why, in the midst of the preparations they were making for the feast, the Lord Jesus Christ suddenly entered the Temple, and stopping the people, that is to say, those who, according to the injunctions of the Jewish priesthood, were bringing in the beasts destined to be sacrificed, he said to them: Blinded people! before you

complete what you intend to do, listen to me, so that you may know what you are about: Moses gave you laws through your fathers; but you do not for that know the truth—for your fathers have falsified them, on account of their iniquities, and your teachers have again added to these transgressions, through their cupidity. Know, then, that by obeying what is prescribed to you, you do not serve the God of your fathers, but those who deceive you. For it is not unto God that you deliver up your oxen, your calves, your sheep, your he-goats, your she-goats, and your lambs; it is unto those who live on your sacrifices, and who deceive you.

V. 6.—Do you not know what is written in the true laws of God, for your fathers, for their children, and for you? Read these commandments, where it is said—“Thou shalt have no other Gods before me; and thou shalt have no graven images, nor any representation of the things that are above in the Heavens, or on the earth here below, or in the waters, or under the earth. Thou shalt not prostrate thyself before them, and thou shalt not serve them.” Why, then, blinded people! do you serve those who ought to serve you, by conducting you in the truth and in the justice of God? Why, say I unto you, do you serve them, as if they were God himself, while they are only your servants? Why do you prostrate yourselves before them, rather than prostrate yourselves before your God, who has said:

V. 7.—“Honour thy father and thy mother;” and remember, that the “Eternal has said, that he will punish the sins of the fathers upon the children, unto the third and fourth generation; but that he will shew mercy unto the thousandth generation of those who keep his

commandments" Why, then, blinded people! do you rather follow the commandments of those who preach to you, that you can purify yourselves by sacrifices; since these sacrifices have only been allowed them, in consideration of their services, which oblige them to instruct you according to the truth and the justice of God?

V. 8.—It is written in the laws of God (*3rd book of Moses, ch. 6, v. 4, 5*): "Thou shalt not steal. Thou shalt not kill. Thou shalt not bear false witness against thy neighbour. Thou shalt not take any thing which belongs to thy neighbour; and if it happen that any one has sinned, and that he is found guilty, he shall restore the thing that he took violently away, or which he has deceitfully gotten, or the deposit that was confided to him, or the lost thing that he has found, or all that about which he has sworn falsely. He shall restore it in the principal, and he shall, moreover, add a fifth thereto, for the benefit of *him* to whom the principal appertains; and he shall deliver the whole on the day that he shall have been declared guilty."

V. 9.—Is it not written in the laws of God (*2nd book of Moses, ch. 22. v. 9*): "When there shall be a question of something, concerning which there is prevarication, relating to the property of a neighbour, that another challenges to be his, the cause of both parties shall come before the judges; and he whom the judges shall condemn, shall pay double unto his neighbour?"

V. 10.—Why, then do your teachers say to you: when any one shall be guilty in any of these points, he shall confess in what he has sinned, and he shall bring after his confession, to the sacrificer (according to his

estimation), the sin offering for his transgression ; then the sacrificer shall make atonement for him with God, and the sin committed shall be forgiven to the sinner ?

Has not God said (*2nd book of Moses, ch. 28, v. 8*) : “Thou shalt take no gifts, for gifts blind the most enlightened, and pervert the words of the righteous ?”

Why, then, have your sacrificers burdened you with such a number of sacrifices, if it be not on account of their iniquities, in consequence of which they have commanded you to bring unto them offerings, even for sins which you have not committed ? In fact, whosoever infringes the law through error, does not do it wilfully ; and he who does not sin wilfully is in error. But has not God said on this occasion (*3rd book Moses, ch. 19, v. 17*) : “If thy brother has offended thee, wittingly or unwittingly, go and find him face to face, and, if he repent, forgive him ?” Why do your sacrificers say to you, (*3rd book of Moses, ch. 4, v. 27*) : “If any one of the common people has sinned through error, he must bring for his offering a kid, without blemish, for the sin which he has committed through error ; or a lamb for his sin offering ?”

V. 11.—Blinded people ! do you not perceive that there is nothing for him who has been offended, nor any thing for him to whom the violation has been prejudicial ? For your laws say (*3rd book of Moses, ch. 7, v. 7, 8, 10*) : “That the victim belongs to the sacrificer, who shall have made atonement therewith ; and that even the skin of the victim for the burnt offering shall belong to him ; as well as all cakes, whether mingled with oil, or dry, shall belong to all the sons of Aaron, as much to one as to the other.” Where, then, is justice for him who has been offended ?

V. 12.—It was doubtless very necessary, that those who instruct the people in the truth and in the justice of God, should live by them; they must even be kept honorably. But they ought not to say, that all which you offer is offered up to God; for God has said unto those whose duty it is to instruct the people, and conduct them in his path: “Thou shalt have no inheritance or landed property. This is why I give to thee all the offerings made by the children of Israel, and all the offerings turned by them. I give them to thee, to thy sons, and to thy daughters—and whosoever shall be in thy house shall eat thereof. I give also unto thee their first fruits; namely, the best of their oil, of their new wine, of their wheat; and the first fruits of all which their land shall produce shall belong to thee, as well as the first-born of their large and small cattle—the first-born of the cow, the same as the first-born of the sheep, or of the she-goat. The children of Israel may redeem them, according to thy estimation, founded on the shekel of the sanctuary, which is of twenty oboles. If not, all the flesh of these beasts belongs to thee. I give thee all the offerings, as well to thee, as to thy sons and to thy daughters who are with thee, and all who are in thy house shall eat thereof.”

V. 13.—If, then, all these offerings are the just salary of your sacrificers, why have they falsified the ordinance of God, by inserting every where in it their hypocritical additions, and saying: “For they are consecrations of agreeable odour; it is the sacrifice made by fire to the Eternal? Has not the Eternal said (*3rd book of Moses, ch. 7, v. 31*): He shall bring in his hands what is to be offered up to the Eternal by fire; he shall bring the fat with the breast, to have it roasted, and this breast

shall belong to Aaron and to his sons?" Thus, by smoking it as roast meat is smoked at the fire, with fat to be eaten by men, how can it be said that this is made savoury for the Eternal?

V. 14.—Do you not know that the Eternal has said: "What have I to do with the multitude of your sacrifices; I am satiated with the burnt offerings of sheep, and of the fat of fatted beasts. I take no pleasure in the blood of oxen, of lambs, or of he-goats?"

V. 15.—When you enter to present yourselves before me, who has required of you to trample on my porches with your feet?

V. 16.—"Do not continue to bring to me oblations of nought; I hold their odour in abomination. And as for the new moons and the sabbaths, and the publication of your convocations, I can no longer bear the annoyance of them, no more than that of your solemn assemblies."

V. 17.—"My soul abhors your new moons and your solemn feasts. They importune me—I am weary of bearing with them. This is why, when you shall stretch forth your hands, I will hide mine eyes from you; and even when you shall multiply your requests, I will not grant them. Your hands are filled with blood."

V. 18.—"Wash yourselves, cleanse yourselves, take from before my eyes the malice of your actions. Cease to do evil. Learn to do good. Seek after righteousness. Protect the oppressed. Do justice to the orphan. And defend the cause of the widow."

V. 19.—“ Then come, said the Eternal, and let us discuss our rights. When your sins should be like crimson, they shall be white as snow ; and when they should be as red as vermillion, they shall become white as wool. If you obey willingly, you shall eat of the best that is in the country. But if you refuse and resist, you shall be destroyed by the sword, for the mouth of the Eternal has spoken.”

V. 20.—If, then, the Eternal spake in this manner to the prophet—and I bear him testimony of it, said the Lord Jesus Christ—he has not commanded by Moses your laws of imposture, which proceed from the idolatry of your ancestors and of your fathers ; for God has written nothing but the ten commandments, which you have, moreover falsified, for the benefit of your imposture. And it is thus that you bear the sins of your fathers, who have transgressed the commandments of God, for the interest of their avarice. This is why they have been forsaken by the Eternal, who will in like manner forsake you, if you do not return to the truth and to the justice of God.

V. 21.—The Levites, who served the sacrificers in the temple, urged on by their masters, then cried out to the people : He attacks the laws of our fathers and of Moses. But the Lord, rising up, said to them in a loud voice : Hold your peace, hirelings ! who has established you as judges between me and Moses ? Hypocrites ! has not Moses said unto your fathers (*5th book Moses, ch. 9; v. 9, 10*) : “ When I went up into the mountain to receive the tables of stone, which are the tables of the covenant that the Eternal made with you ?” (Is this a Jewish fable ?) Did not Moses say : “ The Eternal then

gave me two tables of stone, written with the finger of God; and on them are to be found all the words which the Eternal has uttered?" Hypocrites! God requires nothing else of you. Why do you not conform yourselves to these words of God, by putting them into practice?

V. 22.--The pharisees and the elders, seeing that the Levites could not succeed in stirring up the people against the Lord Jesus Christ, said to him: It is, then, false, that God has given to our father Abraham the law of circumcision; for this law is not found on the two tables, containing the words of God? The Lord Jesus Christ answered them: Moses said to your fathers (*5th book of Moses, ch. 10, v. 16*): "Circumcise, then, the foreskin of your heart; and be no more stiff-necked."

V. 23.—If, then, Moses has said this,—can you cut the smallest portion off your heart? So, then, to circumcise one's heart means to say—to walk in the paths of God, and to always have his commandments before our eyes, so as not to consent to sin, but to obey the will of God only, who has in truth said to your father Abraham: I will make a covenant with thee and with thy posterity, on condition that they shall circumcise the foreskin; that is to say, they shall not live like those who existed on the earth before the deluge, when the imagination was wholly bent on evil and on lewdness. It was for this God gave the commandments which your fathers have falsified through their iniquity. They have cut the flesh, to be more apt at fornication. Hypocrites! you know it. Why, then, do you question me, if it be not to do me harm?

V. 24.—Do you not know that it is written in your laws (*5th book of Moses, ch. 27, v. 10*): “let no one approach her who is his near relation, to uncover her nakedness:” (*ch. 22, v. 16*), “and if any one seduce a virgin who was not betrothed, and lie with her, he must give her a dower, and take her for his wife.” From whom are these laws? From God, exclaimed the pharisees and the elders. Hypocrites! race of vipers! replied the Lord, why do you do the contrary? and you do other things which are still worse. Therefore you are not circumcised according to the law of God, but truly according to that of man. For it is Abraham who said: I will make an incision in the foreskin of all my people, so that all my posterity may have a mark, to make them remember, from generation to generation, the commandments of God. For in these commandments is to be found precisely what God said to Abraham, concerning circumcision: (*5th book of Moses, ch. 5, v. 18*), “thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour’s wife, nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.” Why, then, hypocrites!—who call yourselves the children of Abraham, do you devour the houses of the widow, and the property of the orphan, by the multitude of your sacrifices, which you are continually requiring of them, on account of your cupidity?

V. 25.—Woe unto you, blinded guides! who cause your drink to be strained, that you may not swallow a gnat, while you swallow up the oxen, the calves, the sheep, and the goats of your neighbour, with his house,

and who commit these iniquities, under pretext of the purifications which you pretend to procure for men! Hypocrites! it is thus that you pretend to cleanse the outside, whilst, within, you are full of rapine and of filth! It is thus that you appear outwardly unto men to be good persons, and within you are filled with hypocrisy and iniquity! How, then, can you boast of purifying others by the works which you do? or why do you say to your brethren—let me take a straw out of your eye, whilst there are beams in your own? Hypocrites! first take out the beams from your own eyes, and then you may consider about taking the straw out of your brother's eye.

V. 26.—Thereupon a scribe, who had been listening attentively to all that the Lord Jesus Christ had been preaching, asked him: Whether all the other laws that Moses had given, were not commanded by God; and which were the true ones, besides the two tables of stone? The Lord Jesus Christ answered: There are no other laws than those which have been written by God himself, upon the two tables given by Moses; and verily I say unto you, whosoever shall put them into practice shall have no merit, for they are laws; but whosoever does the will of my Heavenly Father, he shall have merit, and, thereby, life eternal in the kingdoms of Heaven. Yet, he who obeys the laws of my Heavenly Father shall not be condemned, for he is not far from the kingdom of God. But they who do the will of my Heavenly Father, shall inherit eternal life; and it is unto them that the kingdom of Heaven belongs.

V. 27.—At this moment, the Lord Jesus Christ raising his voice, said: Israël, listen attentively to this,—

Why do your magistrates give you laws? is it not to force you to shun evil? Why do they punish you, if you violate their laws? It is on account of the power of the law, that they punish you. Therefore, what merit has he who is forced to act well, and to submit to what has been prescribed to him? If, then, such are the consequences of human laws, how is it you do not understand, that the commandments of my Heavenly Father, whom you call your God, and the God of your fathers, are only given to you, to prevent you from losing yourselves? Have not our ancestors, your fathers, and you, since Abraham until this day, in a word, have not men done precisely what God forbade them, in the written laws which he gave on the tables of stone? and because they did the contrary, have they not always lost themselves? You perceive, then, that these laws have been given perforce, and, consequently, on account of the iniquity of man. In fact, before the new covenant of God with the children of Israël, the Eternal said the same thing to the children of Noah; for when he said (*Gen. ch. 9, v. 5*): “I will require your blood again (these words signified the blood of your souls); at the hand of every beast will I require it—at the hand of every man, and at the hand of every man’s brother will I require the soul of man.”

V. 28.—Verily I say unto you, what you have just heard, contains all that has been written upon the two tables of stone by the finger of God. This is why it is written in the Scripture, which contains the will of my Heavenly Father: “Thou shalt reverence thy father and thy mother, and thou shalt cause them no sorrow, so that they may not, through your iniquity, commit sin of which you have been the cause; for it is

then that their sin will fall upon you; and it is then that God, on the day of universal resurrection, shall require of you the souls which you have lost through your iniquity."

V. 29.—It is written (*3rd book of Moses, ch. 19, v. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 32, 33, 34, & 35*): "When you reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. Thou shalt not glean thy vineyard, nor gather up every grape; but all this thou shalt leave for the poor, so that they may not curse their days, on account of the hardness of your heart, and that they may not sin thereby against the commandment of the Eternal. Thou shalt not steal, for he who steals advances, by degrees, farther into the crime which will lose his soul; and woe to him who has been the cause of it, for it is he who shall answer, before the Eternal, for the soul of his brother."

V. 30.—It is written: "You shall not steal; and you shall not deny the thing to him to whom it belongs. No one of you shall lie to his neighbour. You shall not swear by my name; and thou shalt not oppress thy neighbour. Thou shalt not defraud thy hireling of his wages, for he is thy brother and thy neighbour; and whosoever commits these sins through thy iniquity, it is of thee that the Eternal shall require the soul that will be lost on this occasion."

V. 31.—It is written: "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, for them to curse their days and murmur against the Eternal on account of you. You shall do no unrighteousness in judgment. Thou shalt have no regard for the

appearance of the poor, nor for the persons of the rich and mighty; but in righteousness shalt thou judge thy neighbour. Thou shalt not go tale-bearing among thy people; neither shalt thou rise up against the blood of thy neighbour. Thou shalt not hate thy brother in thy heart. Thou shalt kindly reprove thy neighbour, so that, through thy iniquity, he may not commit the sin which would lose his soul; for then it will be of thee that the Eternal shall require the soul of thy neighbour; because it is thy brother who has lost himself, through thy iniquity. Thou shalt not revenge thyself, neither shalt thou bear resentment against any one; but thou shalt love thy neighbour as thyself. When thy brother shall have become poor, and shall raise his trembling hands towards thee, thou shalt support him, and thou shalt do the same for the stranger who dwells in thy country, for he is thy brother."

V. 32.—"Rise up before the hoary head, and honour the aged, so that they may see that thou fearest God; and if they are strangers, and poor, do good unto them, so that they may glorify God in their old age. But, as to the stranger that dwells with you, he shall be as one born among you, and you shall love him as yourself. You shall do no unrighteousness in judgment, nor in weight or measure, so that no one may fall into iniquity through your example, and lose his soul; for God will require it from him, who, through his iniquity against his neighbour, has occasioned the loss of it."

V. 33.—Woe, then, to you, scribes and pharisees! for you have wandered from the commandments of God, and have attached yourselves to human traditions—to wash the pitchers, the cups, and the clothing; and you

even do other things, on account of the sacrifices which you exact from the people, and of which you say *every corban*—that is, every offering which I make to God of my wealth, shall turn to the profit of those whom you deceive. Verily, verily I say unto you, that God will require of you the souls that you have lost through your imposture; for it is you, who, by your iniquity, draw the people from crime to crime, because you make them believe that they can be absolved by their oxen, their calves, their sheep, and their goats:

V. 34.—Then the high priests, the scribes, and the elders, assembled around the Lord Jesus Christ, and cried out: Tell us by what authority thou sayest that which we have just heard. Jesus Christ replied to them: I am the light of the world, and verily I say unto you, that he who follows me does not walk in darkness; but he shall have the light of life. At these words the pharisees answered: Hereby thou bearest testimony of thyself, and the testimony of one alone is not lawful. The Lord answered them: It is written in your laws, that the testimony of two persons is lawful. Thus, I bear testimony of myself, as also does my Father who has sent me, for he has said by Moses (*Deuteronomy, ch. 18, v. 15*): “Thy God shall raise up to thee, from among thy brethren, a prophet like unto me: you shall listen to him.” If, then, you do not understand these words, how should you understand the justice of God, who has sent me, and who always speaks the truth? It is what I have learnt from him, that I publish in the world; and it is by the authority which I have received from him, that I speak unto you.

V. 35.—Thereupon they said to him: We under-

stand nothing. But the Lord answered them: This is why you shall die in your sins. Then rejoined they: Who art thou to judge us in this manner? The Lord replied to them: I am, in the first place, he who speaks to you; and I speak to you thus, because I know you; if I said that I did not know you, I should be a liar, as you are. But I do know you, and I therefore say, you shall die in your sins. Nevertheless, verily I say unto you, that if any one among you obeys my words, he shall never die.

V. 36.—They then answered unto him: We now see clearly that thou art a demoniac. Abraham is dead—the prophets are also dead; and thou sayest—If any one obeys my words, he shall never die. Art thou greater than Abraham our forefather, who is dead? The prophets are also dead: for whom dost thou make thyself pass? Jesus Christ replied to them: If I give myself glory, I do it because it belongs to me, for I received it from him who sent me; and he who sent me is my Heavenly Father, whom you call your God. Abraham your father was anxious to see the day of my coming—he saw it, and was joyful at it. Upon this the Jews cried out: Here are lies—he is not yet fifty years old, and he has seen Abraham! and Abraham, who is dead, has seen him! The Lord replied to them: Verily I say unto you, I am before the birth of Abraham, and Abraham is not dead. At these words, they gathered up stones to lapidate the Lord Jesus Christ; but, by his power, he concealed himself, and went out of the Temple.

CHAPTER XV.

Verse 1.—NEVERTHELESS, the Lord Jesus Christ went again next day into the temple, where he taught; and from day-break the people came to hearken unto him, for many of them believed in him. But the Lord went out by night from Jerusalem, and stopped on the mountain called of Olives. On his entering into the temple, the pharisees, the elders, and the doctors of the law assembled around him, to prevent him from speaking to the people; for they feared greatly that the people would rise up in anger, against the sacrificers, and against all those who stirred them up.

V. 2.—Consequently the Lord, addressing himself to them, said: A great lord planted a vineyard, and, having surrounded it by a hedge, he dug a place for a winepress, and built a tower in it; he then let it out to vine-dressers, and went into another country which belonged to him. In the proper season, he sent a servant to the vine-dressers, to receive from them the fruit of the vineyard; but the vine-dressers took the servant, beat him and sent him away empty-handed. The Lord again sent to them another servant, whom they wounded in the head, and treated shamefully. He then sent to them a third, whom they killed; and afterwards several others, some of whom they beat, and killed the rest. At length the lord sent them his eldest son, who was extremely dear to him, and he sent him to them the last, saying—if they respect my son, I will forgive the vine-dressers all the harm they have done to my servants, whom I have sent to them before him. But the vine-dressers said among themselves: This is the heir—come, let us kill him, and the inheritance will be ours.

Immediately they seized him and slew him, and cast him out of the vineyard. What, then, shall the master of the vineyard do with these vine-dressers, when he shall come surrounded by power? demanded the Lord Jesus Christ.

V. 3.—The pharisees, the elders and the doctors of the laws, replied: If he comes, he will have these vine-dressers punished, and will put the vineyard into other hands. Hypocrites! rejoined the Lord, who pretend to know the Scripture and the laws! have you not read this part of Scripture—the stone which the builders rejected has become the head of the corner? Have not your fathers driven out or ill-treated the prophets, who were the servants of God. Have you not driven them out, or killed them, yourselves? Has not John been abused, and have they not wounded him on the head? And when you shall have raised the Son of Man on high, what further excuse will you be able to give to the master of the vineyard which has been let to you? Race of vipers! how can you escape being condemned to perish, when the Lord shall come upon you? Why, then, do you not listen to my words, if it be not on account of your pride, which induces you to dominate over the people—and through your iniquity, which makes you exact so many sacrifices, to satisfy your avarice?

V. 4.—Do you not know that the Eternal has said (*Is. ch. 66, v. 3, 4*): “He that kills an ox, is as if he slayed a man; he that sacrifices a sheep is as if he cut a dog’s throat; he that offers a cake, is as if he offered swine’s blood; and he that makes an *odour of incense*, is like unto him who blesses an idol.” “They have even chosen their own ways; and their soul has delighted in their abomi-

nations. And I also will choose the punishment of their outrages ; and I will cause what they fear to come upon them, for I cried out, and no one answered—I spoke, and they did not listen ; but they have done what displeases me, and they have chosen those things in which I take no delight.” Did you not know this, hypocrites ? Is it not on this account that the Eternal has said : “ Your hands have been polluted with blood, and your fingers with iniquity—your lips have proffered lies, and your tongue has uttered perverse things ?” Do you not see hereby, that all your sacrifices are things which emanate from idolatry, and that your fasting days are only hypocrisy ?

V. 5.—The Doctrinarians then answered him : Has not the Eternal said to Aaron : “ Behold ! I give thee the keeping of all the offerings raised up to me ; namely, all the consecrated things, for thee, and thy sons with thee ; and you shall fulfil the duties of your priesthood, in all that concerns the altar.”

V. 6.—The Lord Jesus Christ answered them : This is just what proves the imposture of your fathers ; for the Eternal never spoke to Aaron. How could the Eternal—the just God, have said : “ The first-born of all flesh, which they shall offer up to the Eternal, as well of man as of beast, shall belong to thee ; and they shall redeem from thee the first born of man, like unclean beasts, according to the estimation that thou shalt make, and which shall be of five shekels of silver, according to the shekel of the sanctuary ?” How, I repeat, could the just God have sold you, man ; whose soul and body belong to him only—to him who is creator of all things ? Hypocrites ! it is just on account of your iniquity that the Eternal

has said : “ Their mouth pronounces nothing but lies ; this is why I will turn my face against them.”

V. 7.—Upon which the pharisees cried out : we now see plainly that thou art a Samaritan, who eatest with sinners, and who dost not fast. The Lord Jesus Christ answered them : Hypocrites ! race of vipers ! who has commanded you to fast, according to your invention ? Why do you call this a fast, and a day pleasing unto God ; if it be not to mask your imposture ? for God has said (*Isaiah, ch. 58, v. 6, 7*) : “ Is not this rather the fast which I have chosen—that thou shouldst loosen the bonds of thy wickedness ; that thou shouldst undo the ties of the yoke ; that thou shouldst let the oppressed go free, and that you should break every bondage ? Is it not rather that thou shouldst share thy bread with him who is hungry ; and that thou shouldst bring the afflicted, who are cast out, into thy house ; that when thou seest the naked, thou shouldst cover them, and that thou shouldst not hide thyself from thine own flesh ?”

This is the will of my Heavenly Father, whom you call your God, but whom you do not know.

V. 8.—During this discourse, in which the Lord Jesus Christ had proved all the imposture of the Jewish priesthood, the high priests held council to put him to death. But, because they could not find any subject of accusation before the people, they sent persons to catch him in his words.

V. 9.—Consequently they brought to him a woman, whom they pretended to have surprized in adultery, but who was bribed for this purpose, that she might be condemned innocently by Jesus Christ, to prove to the peo-

ple that his doctrine did not come from God. This is why certain scribes and pharisees said unto him : This woman has just been taken in adultery, and Moses, in his laws, has commanded us to stone such women ; what sayest thou thereon ? Then the Lord Jesus Christ, bending himself, traced with his finger on the earth—*Woe to every priesthood that would wish to maintain itself by deceit, and not by the truth and the justice of God.*" The Lord then rose up, and held his peace ; but the scribes insisting, required of him an answer. Then said he to them—Let him among you who has not committed a sin, similar to the one of which you accuse this woman, throw the first stone at her. Then, bending himself a second time, the Lord wrote upon the earth : "*Woe to every people that is guided by the blind !*" Meanwhile, the false accusers went away one after the other, to inform the council of what had passed ; and the Lord said to the woman : Go you also, for I condemn no one ; but do not let yourself be again induced to commit such sins, for whosoever bears false witness, is accursed.

CHAPTER XVI.

Verse 1.—THE high priests said to the council on this subject : This man must die, or we shall be lost. They next sought to arrest him, but feared the people ; for they perceived that it was through the truth that the people began to be strongly attached to the Lord. It was then decided that they should tempt him once more. They therefore sent unto him other pharisees, accompanied by witnesses from the first Tetarch. These being come, said to him : Master, we know that thou speak-

est always truth, without regard for any person, as thou makest no exception for any one; and thou teachest the way of God in the spirit of truth. Tell us then: is it lawful to pay the tribute to Cæsar, or not? The Lord Jesus Christ answered them: Hypocrites! why do you say to me master, and do not do what I command you? You know, then, that I teach the way of God in the spirit of truth. Wicked hypocrites! why do you seek to surprise me, if it be not to have me put to death, on account of your imposture? shew me the tribute money; and they presented to him a penny.

V. 2.—The Lord asked of them: Whose is this image and superscription? Cæsar's, replied they. Upon which the Lord answered them: Hypocrites! since you know that I teach the way of God, in the spirit of truth—render, then, to Cæsar that which belongs to Cæsar, and to God that which belongs to God. The people admired this answer;—as for the tempters, they retired in confusion.

V. 3.—The Lord Jesus Christ, then addressing the people, said: These men are like unto those who were invited by a king, that wished to celebrate his son's marriage, and sent his servants to summon those, who were to do the honours of the feast, to come. But they were not willing to go. The king again sent other servants, and said to them: Tell those whom I have invited, that I have prepared my feast—my oxen and my fatlings are killed; all is ready, come to the wedding. Nevertheless, these last took no notice of it, and went their ways—one to his farm, another to his traffic; and others took his servants, and, after

committing divers outrages on them, they put them to death.

V. 4.—When the king heard of this he was wroth, and sending his armies, he destroyed the murderers and burnt their town. He then said to other servants: Every thing was prepared for the wedding; they who were invited were unworthy of it. Go, then, into the cross-ways, and invite to the wedding all those whom you shall find wandering.

V. 5.—The servants then went out as they were commanded, and gathered together all those whom they found, both good and bad; and the places at the feast were filled. The king having entered, to see who were seated there, and perceiving one who had not on the wedding-garment, said to him: Why didst thou come hither without the wedding-garment? and the man remained silent. Then the king said to his servants: Bind him hand and foot, and cast him out into darkness—it is there shall be wailing and gnashing of teeth.

V. 6.—Thus shall it happen, said the Lord Jesus Christ, unto every priesthood that does not walk in the path of God—in truth and in justice; for many are called, but few are chosen. As for the chosen, you will know them by their fruit. They who do not walk in the path and in the justice of God, they have not on their wedding-garment. They are all blinded sentinels; they are as nought. They are all dead dogs: they cannot bark. They snore—are sluggards, and fond of sleeping.

V. 7.—These hypocrites are like unto gluttonous

dogs, who know not what it is to be satisfied. They are like unto shepherds without understanding; they have all turned from the right path, to follow each one his own way—each one, even to the last, follows his avarice.

V. 8.—Hereupon the Lord Jesus Christ was moved with compassion, and said unto the people: Jerusalem! Jerusalem! who causest the prophets to be put to death, and who stonest those who are sent unto thee! how many times have I wished to gather thee together, as a hen gathers her young beneath her wings, when she sees the enemy of her little ones! and thou hast not wished it! now thine hour is come, thy city will become deserted, and you will see me no more!

CHAPTER XVII.

Verse 1.—AFTER this discourse, the Lord Jesus Christ went out of the temple, and quitted Jerusalem, taking with him the twelve whom he had chosen to remain with him, as witnesses of his good works. He brought them to Bethany, into the house of one called Simon the leper, whom the Lord Jesus Christ had cured, as well as all his family, of leprosy, of which he still bore the name. Then a woman belonging to the house of Simon drew near the Lord, with a vase, full of a very precious odoriferous liquid, which she poured upon his head whilst he was at table. His disciples seeing which, they were shocked at it, and said: Why waste this perfume? for it might have fetched much money for the poor. But the Lord Jesus Christ, knowing their avaricious thoughts, said unto them: Wicked men that you

are! why do you vex this woman? She has wrought a good action on me, because, by pouring this liquid on my body, she has done so to prepare my body beforehand for sepulture. You know that the Jews celebrate their feast in commemoration of their fathers, by eating lambs and kids with their unleavened bread. And that is the period when the Son of Man shall be delivered into the hands of sinners, to be crucified. In fact, the seed of corn having fallen into the earth, must die; for if it did not die it would remain there alone, whilst, if it dies, it yields up a great deal. It is, then, for your interest that I should go unto my Father, so that the world may see that it is He who sent me:

V. 2.—I, who am the light,—I come into the world, that any one who believes in me may not remain in darkness; and if any one hears my words, without putting them into practice, it is not I who judge him, for I am not come to judge the world, but to save it.

V. 3.—He who contemns me, and who does not receive my words, to put them into practice, has his judge; the things which I have said shall judge him on the last day: for I have not spoken of my own accord, but my Heavenly Father, who sent me, has prescribed to me himself what I have to say, and of what I ought to speak, and I know that all which he has prescribed leads to eternal life. Thus, the things which I say unto you, I repeat them as my Heavenly Father said them to me.

V. 4.—When the Lord Jesus Christ had spoken thus, raising up his eyes he said: O Father! the time is come

for thy will to be done. Thereupon (the days of the passover being come, when the Jews, according to their laws, were obliged to sacrifice lambs or kids, and to eat unleavened bread—*Ex. ch. 12, v. 8*), the disciples of the Lord asked of him in what place they should celebrate the feast, held in commemoration of their forefathers' deliverance out of Egypt (*v. 14*), for hitherto none of the disciples of the Lord had understood the heavenly doctrine. This is why the Lord Jesus Christ answered them: Go into the town, and, on entering it, you will meet a man carrying a pitcher of water; follow him into the house wherein he will enter, and say unto him to whom the house belongs: The master sends us to know from you, in what place we can celebrate the feast of the passover. He will then shew you a large room, and you shall have prepared therein all that you shall require to celebrate this festival.

V. 5.—They then went, and, having found every thing as the Lord Jesus Christ had said, they prepared all that they required for eating. When the time came, the Lord Jesus Christ went thither also, and placed himself at table with them. He then said: I was extremely desirous to see you eat this supper, in order that you might eat it for the last time; for I declare to you that I shall eat it no more, neither shall you, nor all those who shall believe in me, again eat it in this manner. Then, taking the unleavened bread, he returned thanks, broke it, and gave it unto them, saying: bread like this was eaten by your fathers, in commemoration of their deliverance out of Egypt; but now you, and all those who shall believe in me, shall eat it in remembrance of me—for the Son of Man is about to be crucified.

V. 6.—The Lord Jesus Christ then took the cup, and said unto them: this is the cup which is the new testament, for my blood is about to be spilt, on account of the iniquities of this world, and that it may be delivered from darkness, for I must in this manner accomplish the will of my Heavenly Father.

V. 7.—As for the Son of Man, he is going according to what is appointed by the wisdom of my Heavenly Father. But woe to him! who shall deliver him into the hands of sinners; and (added the Lord, sighing) he who is about to deliver me up, has many times put his hand into the dish with me—it would, therefore, be better for him had he never been born. Immediately the twelve asked one another, who amongst them was to do such an act. But the Lord rose up and went out from thence, to go, as was his custom, to the mountain of Olives. Eleven of his disciples followed him, but Judas Iscariot went to find the high priests, and said to them: What will you give me, for me to deliver Jesus up to you? The high priests thereupon engaged themselves, to give him thirty pieces of silver.

V. 8.—The Lord Jesus Christ knew however, what was passing; he therefore, on arriving at the place where he often taught his disciples, said to them: Now is my time come, and yet I have still many things to say to you. But you are not at present in a condition to understand them. However, after my resurrection, I shall go into Galilee; there you shall see me again, so that I may instruct you in what you have not, to this hour, understood. Nevertheless pray to your Father who is in Heaven, for him to send unto you the spirit of good. You are not ignorant, that if any one of you has asked

his earthly father for bread, he has never received a stone instead of bread? or if you have asked for a fish, you have never received a serpent. And your Heavenly Father, who knows what you require, will he not give the good spirit to those who ask it of him? Pray, then to him, that he may strengthen you, for verily the spirit is strong, but the flesh is weak.

V. 9.—While the Lord Jesus Christ was still speaking, a number of persons came, and before them walked Judas Iscariot, the Son of Simon, who approached the Lord to kiss him—for it was this mark of recognition which he had given to the high priests. Then the Lord Jesus Christ said to him: Why, Judas, dost thou come to deliver up the Son of Man by a kiss? Nevertheless, those who were around him gave the order to seize Jesus Christ.

V. 10. He then, addressing himself to the high priests, to the Levites who officiated in the temple, and to the workmen, said: You have come to me as to a thief, with swords and with staves—is it not to deceive the people on my account? for I was with you every day in the temple, and you did not lay hands on me. But your hour, and the spirit of darkness are come. Woe unto thee, Jerusalem! woe unto you, priests! for if the miracles which have been performed in the midst of you, had been performed at Sodom or at Gomorrah, these cities would have done penance, with sackcloth and with ashes. Therefore, on the day of judgment there shall be less rigour used towards them than towards you. Know, however, that the kingdom of Heaven is at hand.

V. 11.—They having in the mean time arrested the Lord Jesus Christ, took him to the house of the high priests, who had paid wicked persons to treat the Lord with contumely. They put a bandage over his eyes, and, striking him on the face, said to him: Shew us that thou art a prophet—who is it that struck thee?

V. 12.—As soon as it was day, the elders of the people, the priests and the scribes, assembled together, and, causing the Lord to be brought into the midst of them, said to him: If thou art Christ, now tell us so publicly. The Lord answered them: I have told you so publicly for a long time past, and why do you not believe it?

V. 13.—Thereupon they all cried out: Thou art, then, the Son of God? The Lord answered them: You speak the truth—I am. Upon this, the high priest tore his raiment, exclaiming: What do we want with witnesses?—You have heard the blasphemy. And they all cried out: He deserves death!

V. 14.—From that time, the priests had the Lord Jesus Christ bound, and delivered into the hands of Pilate, who at first asked him, whether he was the king of the Jews? for Pilate had been deceived by the false witnesses, whom the Jewish priests had paid to be against the Lord; and, that Pilate might not release him, the high priests accused him, by their lies, of having rendered himself guilty in several ways, according to their laws. But the Lord answered nothing. And Pilate, seeing it was through indignation that the Lord did not answer, concluded he was innocent, and proposed to release him.

V. 15.—But the high priests, the elders and the scribes, opposed it, and threatened Pilate, by saying to him : If thou dost release this man, we will declare thee a traitor unto Cæsar, for whosoever calls himself king of the Jews, declares himself against Cæsar. Pilate, hearing them speak thus, was afraid, and seated himself in the judgment-seat. He afterwards questioned the Lord Jesus Christ, saying to him : Is it true that thou hast made thyself pass for the king of the Jews ?

V. 16.—The Lord Jesus Christ then answered : Dost thou ask this of thine own accord ? Pilate replied : Am I a Jew ? It is the Jews who accuse thee thus. The Lord answered : My kingdom is not of this world ; and Pilate rejoined : Thou art, then, a king ?

V. 17.—Upon which the Lord Jesus Christ said to him : Yes, I am a king, and more than a king ; and as such, I am come into the world to bear testimony of the truth of God against the Jews ; this is why they have delivered me into thy hands.

V. 18.—Pilate then said to him : What is this truth ? The Lord answered him : This truth is the word of God, my Heavenly Father, which I am come to teach unto the world ; and whosoever is for the truth and the justice of God, hearkens unto my voice ; but whosoever is against this truth and this justice is an enemy of God. As soon as Pilate heard the Lord speak in this manner, he went out, and said to the Jews : What, then, do you wish ? I find no subject for condemnation in Jesus, whom you say is your king, and whom you have delivered up to me to be put to death.

V. 19.—Then the sacrificers, the scribes and the elders, as well as all the Levites who served in the temple, cried out: We have no other king but Cæsar; and the high priests cried out still louder, saying: If thou dost not have this impostor crucified, who seduces the people against Cæsar, thou wilt betray thy master. Crucify him, then, and rid us of this man.

V. 20.—Pilate said to them: Crucify him yourselves. As for me, I am innocent of the blood of this guiltless person, which will descend upon your heads, and upon those of your children. He then had some water brought, and, washing his hands, he added: I bear witness against you. At these words, all the persons who lived by the imposition that was practised in the temple having cried out against Pilate, he was afraid, for there were more than eighty thousand who lived by the oblations which had been imposed on the people, under the pretext that they were sacrifices and offerings that were agreeable to God.

V. 21.—So Pilate delivered the Lord Jesus Christ into the hands of these sacrificers, who, after committing every kind of outrage on him, had him crucified by the people belonging to the government, whom they forced to do this execution. Nevertheless Pilate, to revenge himself of the Jews, had put upon the cross, above the head of the Lord Jesus Christ, this inscription—

JESUS OF NAZARETH, KING OF THE JEWS.

The priests and the elders being offended at it, sent to request Pilate to have this inscription taken down. But he answered them: What is written, is written. Upon which the chiefs of the Jewish priesthood, in presence

of all the people who were there, mocked the Lord Jesus Christ, by crying out to him : Thou hast saved the lives of others, now save thyself—descend from the cross, we will then believe that thou art Christ, the Son of God.

V. 22.—At the same time, the Lord Jesus Christ was saying : My Father who is in Heaven, forgive them, for they know not what they do. Among the malefactors who were crucified with the Lord, there was one who also insulted him—so much so, that another of them reproached his companion, saying : What! thou dost not believe in God at this hour of death ! As for us, we suffer the punishment due to our crimes ; but this innocent man has done no evil. Then, addressing himself to the Lord Jesus Christ, he said : Remember me, Lord, when thou shalt have entered into thy kingdom. And the Lord answered him : Verily, from this day shalt thou be with me in Paradise.

V. 23.—Hereupon the high priests, fearing lest the people should come and deliver the Lord Jesus Christ, on account of his goodness, by taking him down from the cross, gave money to a soldier, who pierced the right side of the Lord Jesus Christ with his lance. At that moment, the Lord Jesus Christ cried out with a loud voice : O Father ! I restore my soul up into thy hands ; and pronouncing these words, he expired.

CHAPTER XVIII.

Verse 1.—THEN Joseph of Arimathea (a virtuous and wealthy man, who was secretly a disciple of the Lord

Jesus Christ) went to Pilate, and asked him for the body of our Lord Jesus Christ. In consequence, Pilate sent for a centurion, and commanded him to deliver the body of the Lord into the hands of Joseph, who immediately had him taken down from the cross, and put him into a new sepulchre, which he had had hewn out of a rock for himself. Having placed him therein, he had a large stone rolled against the entrance of the sepulchre, so that no one might be able to enter thereinto, for fear they should again commit outrage on the body of the Lord, for Joseph was a righteous man.

V. 2.—Then the spies of the sacrificers having reported to them what had passed, they were afraid, for they had not had the bones of the Lord's body broken, as was customary; therefore the high priests and the pharisees came together to Pilate, and said to him: Lord, we remember that while this impostor was living, he said: I shall be crucified, and I shall be put to death; but at the end of three days I shall rise again. Command, then, his sepulchre to be watched, for fear his disciples should come to take him away, and afterwards say to the people: He is risen again.

V. 3.—Upon which Pilate answered them: You have a guard—go and have it watched as you think proper, They then went to the sepulchre, shut it close, put a seal upon the stone, and placed guards before it. The friends of the Lord Jesus Christ, who had remained there until then, went away quite sorrowful, for they had all believed that the Lord would re-establish the kingdom of the Jews, such as it had been formerly. No one had understood the Lord; and even the disciples, who had been with him until he was taken, then fled. Moreover,

Simon, the father of Judas, had thrice denied that he knew the Lord.

V. 4.—However, Mary Magdalene, and Mary, mother of Joseph, who had seen all that had taken place, received a visit in secret from the disciples of the Lord Jesus Christ, who wished to know the truth. They desired these virtuous women, who had served the Lord Jesus Christ, to shew them the sepulchre of the Lord ; for they had secretly watched it.

V. 5.—But, on the first day of the week, some angels of the Lord came in the night, and in their presence, although they were invisible to them, raised a whirlwind from the sepulchre, which, laying hold of those who were guarding it, threw them at a great distance from the place ; and when they came back they found the sepulchre open, the stone broken, and the pieces scattered around. The guards then went to the town, and informed the centurion of all that had happened, saying : truly, the holy man whom you have crucified is the Son of God.

V. 6.—Upon this, the high priests assembled with the scribes and the elders, and after holding a council, they had the guards brought in, and threatened to accuse them of having themselves made the body of the Lord disappear, declaring that they should be punished severely, on account of their perfidy. But the centurion defended the probity of his men so strongly, that the chief sacrificers were afraid, which caused the whole assembly to agree to give them a large sum of money to circulate a report, that the disciples of the Lord had come in a body to carry away his corpse, to make the people believe he

was risen from the dead—as he had foretold. This proposal was accepted by the guards, who were glad to be acquitted of their duty so agreeably.

V. 7.—But very early in the morning of the same day, Mary Magdalene, and Mary, mother of Joseph, who had returned into the town, went out with the disciples, who had come to meet them there), to shew them the sepulchre of the Lord. On arriving at it, their surprise was great at no longer finding the guards. They then advanced, and soon perceived that the sepulchre was open. They entered it, and remained quite perplexed, for the body of Jesus was no longer therein: the angels of the Lord had taken him from thence, and buried the Son of Man in the earth, from whence he came; for God has said: That which comes from the earth, is earth; and God is truth and justice.

V. 8.—However, the friends who were there held down their eyes, neither of them knowing what to say. At that moment, the Lord Jesus Christ presented himself to them, and said: Why do you seek among the dead for him who is living? Verily, verily I say unto you, you have nothing to dread from those who have only the power to kill the body; but fear those who, by their imposture, can kill the soul.

V. 9.—Then the friends and Mary Magdalene, as well as the mother of Joseph, recollected the voice of the Lord Jesus Christ, and they immediately fell on their knees before him; but, on lifting up their eyes, they did not recollect the Lord, for he who had descended from Heaven, had retaken possession of his heavenly

body, in presence of which the friends trembled, between hope and fear, not knowing what to say.

V. 10.—The Lord Jesus Christ then said to them : Be not afraid ; go and tell all my brethren, who are my disciples, to repair to Galilee. I shall see and instruct them there, according to my promise. After that, the Lord disappeared from their sight, and the two women, with the other friends, went to find the disciples, who had remained with the Lord until the night when he had been betrayed, to carry them this good news.

V. 11.—But these last, hearing them relate that the Lord Jesus Christ was alive, and that they had seen him, did not believe it; and the sorrow which oppressed them arose from the grief they felt, at having lost the hope of being seated upon the twelve earthly seats, to be as judges over Israël—for, until that hour, they had not understood the heavenly doctrine of the Lord Jesus Christ.

V. 12.—During the same day, two of the Lord's disciples, who were returning from Jerusalem to Emmaüs, where they dwelt, were conversing together by the way, about all that had come to pass, saying : We hoped to have re-established the kingdom of our forefathers. Such, indeed, was the idea of all those who believed in him, on account of the origin of the Son of Man, and according to what the prophets had foretold concerning him, and concerning the kingdom without end, which no person understood at that period. Nevertheless, while they were speaking thus, and reasoning together, the Lord Jesus Christ himself joined them, and walked with them, but they did not know him again, because he was invested with his heavenly body.

V. 13.—The Lord Jesus Christ then asked them: What are you talking of together; and wherefore do you look so sorrowful? Cleophas, who was one of these travellers, answered him: Why! surely thou art the only stranger in this country, who does not know what has been passing here for some days past.

V. 14.—To what does it relate? replied the Lord. They answered him: To Jesus of Nazareth, the son of David, who was one of the greatest prophets, and mighty in works, and in words, before God and before all the people. But the high priests and our magistrates have delivered him up, to be condemned to death, and have had him crucified, on account of their imposture. This is what grieves us! As for ourselves, we hoped that he would be the deliverer of Israël. Alas! now he is dead, and it is already three days since these events have occurred.

V. 15.—So we know not what to think; for, in truth, some of us went to the sepulchre before day, and, not finding his body, they told us that they had seen the Lord, and that he is living. After hearing this account, several more of us hastened to go to the sepulchre, but they did not see the Lord.

V. 16.—The Lord Jesus Christ then said to them: Senseless people, and how hard of belief on all that the prophets have said of him! Was it not necessary that the Son of Man should suffer in this manner, so that Christ might enter thereby into his glory.

V. 17.—You, who have always in your mouths the names of Abraham, of Isaac, and of Jacob—do you not

know that you are nowise come from Abraham, but truly from Jacob, who was as much a prophet as was Abraham? Why has the Eternal said by the mouth of Jacob: "The sceptre shall not be taken from Judah, nor a lawgiver from between his feet, until the time when Shiloh comes, and unto him shall the gathering of the people belong?"

V. 18.—Do you not understand the Scripture, where it is said: "Joseph is a fruitful bough—a fruitful bough near a fountain; his branches have covered the wall?" And when he spoke of him whom you believe to be dead, did he not say: "they have sorely grieved him—they have shot at him; and the archers have been his enemies?"

V. 19—"But his bow retained its force, and his hands and his arms have been strengthened, by the hand of the Almighty of Jacob, who has also made him the shepherd and the stone of Israël. This is come from the powerful God of thy father, who will help thee, and from the Almighty, who will heap blessings on thee. The blessings of thy father have surpassed the blessings of those who have engendered me, when they should go up to the utmost bound of the eternal hills—they shall be on the head of Joseph, and on the head of him, who was a *Nazarene among his brethren*."

V. 20.—And this Nazarene is he of whom the Eternal spoke to Moses, when he said: "I will raise up to them a prophet like unto thee, from among their brethren; and I will put my words into his mouth; and he shall say to them all that I shall have commanded him: and it shall happen, that whosoever does not listen unto the words which he will say in my name, I shall de-

mand from him an account thereof." And this prophet is the same of whom Isaiah spoke, when he said : " He is contemned like the worst of men ; he is a man of sorrow -- he has been wounded by our crimes, and smitten by our iniquities ; he has been afflicted, and he has not uttered a complaint ; he has been brought to punishment like a lamb, and they had commanded that his grave should be dug among those of the wicked. But in his death he has been with the rich ;" for it is Joseph of Arimathea who has taken him, and put him in his own sepulchre : this testimony comes from the mouth of God, and not from himself. Why, then, men of little faith, did you not believe what he said to you, while he was still with you ?

V. 21.—Do you not know that God, in his mercy, said, by the mouth of the prophet Malachia : " Behold, I am going to send unto you Eli the prophet, before the mighty and the awful day of the Eternal comes." Do you not know that, by the same prophet, God, in his mercy, said : " Behold, I am going to send my angel, and he will prepare the way before me ; and the angel whom you seek, and *the angel of the covenant which you desire*, shall enter into his temple." And has not Jesus of Nazareth said to you, that Eli is John the Baptist, and that John the Baptist is the angel of God who has preached in the desert ? If, then, God himself calls Jesus of Nazareth his angel—the angel of his covenant, by whom he wishes to bring back to him the whole world, which has wandered from him through its iniquity—how can it be believed that an angel descended from Heaven, to deliver the world from darkness, can sit upon an earthly throne, there to govern according to your pride ?

V. 22.—In the mean time, they found themselves near the town where the two disciples of the Lord lived ; but the Lord Jesus Christ, whom they did not recognize, on account of his heavenly body, seemed to wish to go farther on. Then the two disciples, who desired to receive from him some more instructions, retained him by saying : Wise man, remain with us, for it is late, and the day is already drawing to a close. The Lord, well knowing what he had to do, entered with them into their house : there he instructed them again, upon what the Lord Jesus Christ had preached. Nevertheless, the supper being ready, they placed themselves at table. The Lord then took the bread and blessed it, and having broken it, he gave some to them. At that instant they recognized the Lord, who said to them : Return to Jerusalem to-morrow, and tell my brethren to go into Galilee, and that they will see me there, even as I have promised them. At the same instant, he disappeared from their sight.

V. 23.—Then the two disciples said to one another : Did we not feel our hearts inflamed while he was speaking to us on the road, and when he explained the scriptures to us ? And, setting out, they immediately returned to Jerusalem, where they found the eleven, united with those who were of their persuasion. They related to them all which had occurred, assuring them that the Lord was indeed risen from the dead. But the eleven did not believe it, neither did they go into Galilee ; on the contrary, each one engaged in his own business.

V. 24.—Two days after, Simon, surnamed Peter, who had thrice denied the Lord, said, in presence of the sons of Zebedee, to Thomas, called Didymus, and to Natha-

naël, of Cana, in Galilee: I am going to fish. We also will go with thee, replied they; and immediately they departed, and went into the bark—but they caught nothing that night.

V. 25.—It was already towards morning, when the Lord Jesus Christ approached them, walking upon the waters. These disciples were frightened on seeing him, for they all thought that it was a phantom. The Lord, knowing what they thought, cried out to them: Be not afraid—it is I. They then recognized his voice, but they did not believe; and it was through their incredulity that Simon Peter cried out: Lord, if it be thee, make me walk upon the waters, as thou walkest.

V. 26.—Come, said the Lord Jesus Christ to him; and Simon directly threw himself out of the bark and walked upon the waters. But he had scarcely gone a few steps, before he was afraid—for it was through pride that he had obeyed the Lord's voice, and not through the faith which the Lord required of him. So he was sinking, and cried out: Lord! help me, or I shall be lost. Then the Lord Jesus Christ, taking hold of him by the hand, said to him: Man of little faith, why hast thou doubted? After which the Lord made him get into the bark; and when he had entered it himself he added: Simon, Simon, why dost thou delude others by thy behaviour, and by thy bad faith? Be careful of thy soul, because the evil spirit is going to sift thee, as wheat is sifted. I have, however, prayed unto my Heavenly Father for thee, so that faith may not entirely fail thee: and you others also, when you shall have returned to faith, strengthen your brethren, since you are witnesses that I am alive. This is why your Heavenly Father will

demand of you the souls of those whom you have lost, through your inconstancy and through your bad conduct.

V. 27.—Simon then answered him : Lord, I am now ready to follow thee until death. Consequently the Lord Jesus Christ said to them : Go and fetch the other disciples, and repair to Galilee—you shall see me there, as I have foretold you ; and he immediately disappeared from before their eyes. They went back to Jerusalem, and related to the others what had happened to them ; but they did not believe, and disputed about it one with the other.

V. 28.—On this occasion, the Lord Jesus Christ suddenly appeared in the midst of them, and said to Thomas, who most strongly disputed against the resurrection of the Lord : Man full of unbelief ! put here thy finger, and look at my hands. Advance thy hand, and thrust it in my side. See my feet, and open thy eyes. Upon which Thomas, seeing the mark of the nails, and that of the spear in the side of the Lord, exclaimed : Thou art my Lord, and thy Heavenly Father, who has made thee rise from the dead, is my God. The Lord answered him : Thou believest now, Thomas, because thou hast seen ; but unto the rest of you I say—happy are they who believe in me without seeing me, and who follow my words, by putting them into practice ! Now, then, come into Galilee—you shall see me again there, as I have told you before. At the same instant, the Lord disappeared from before their sight.

V. 29.—This time, the disciples were moved at so much goodness, and at so much indulgence from the

Lord; and they swore together to follow him, and to go into Galilee, according to the command which he had given them; and on the next day they quitted the city, to go thither.

THIRD PART.

CHAPTER I.

Verse 1.—WHEN the disciples had arrived in Galilee, the Lord Jesus Christ appeared to them daily, and even at night he was in the midst of them—to teach them concerning their future conduct. This, then, is what he said and prescribed to them, whilst he was with them. The first time that they saw the Lord again, in the house in which they were staying, they had closed the doors, and Thomas, who was with them, asked them why none had recognized the Lord.

V. 2.—That which is certain, said the rest, is, that we did not see clearly—and that either our eyes are changed, or he is no longer the same. Thereupon others said, moreover: His body is not the same, and his face has a more heavenly look, which we do not understand; and his sudden apparitions in the midst of us, have also something in them which we cannot understand either.

V. 3.—Whilst the disciples were speaking in this manner, the Lord Jesus Christ appeared in the midst of them, without any one being able to give an account

from whence he came, for all the doors had before been carefully closed, because they were afraid of the Jews ; and, on seeing the Lord amongst them, they were overcome with terror, and none of them could speak.

V. 4.—Why, then, do you fear, persons of little faith? Have I not told you, that every power has been given me over the earth by my Heavenly Father? They then answered him: It is true, Lord ; but we are weak. Forgive us our weakness, and fortify our faith, seeing that we do not understand the change in thy body, which is no longer the same as it was formerly.

V. 5.—The Lord answered them : Do you not know what is written?—That which comes from the earth, is earth ; but that which comes from the spirit, is spirit. Do you not remember that I have said : When the Son of Man shall be raised from the earth, I shall attract all towards me? So, then, the Son of Man, which was my body, is not what came from the spirit, but from man ; now man comes from earth, and I have told you I am descended from Heaven. I cannot therefore come from man ; but I came forth from my Heavenly Father, to enlighten this world, which walks in darkness ; and it is on account of this that I am come, and that I have chosen you, in order that you might bear me testimony, for the world to know at length the truth and the justice of God, your Heavenly Father—and that it was saved by me. And it is of me that God spoke by the mouth of Isaiah, when he said : “ Behold my servant—I will maintain him ; he is my elect—my soul has placed in him all its affection ; I have put my spirit upon him, and he shall exercise justice among nations.

V. 6.—He shall not cry out, nor raise his voice, and shall not make it heard in the streets; he shall not break the bruised reed, and he shall not extinguish the smoking wick; he shall judge according to truth. He shall not fail, nor hurry himself, until he has established justice upon the earth—and the isles shall wait for his law.”

V. 7.—It is I, who am descended from Heaven, to be the angel of the covenant between God and the people, and the light of nations, so as to open the eyes of the blinded—to restore liberty to the prisoners, who are kept in captivity through ignorance, and to deliver from prison those who live in darkness—not by my own will, but by the will of him who said to Isaiah: “I am the Eternal—that is my name; and I shall not give my glory unto another, nor my praise unto graven images.” This is why I have said to you, that it is by my Heavenly Father that I am glorified. And I am the angel of his presence; and I was with my Heavenly Father before the world was created. This is why I have said: I am before Abraham.

V. 8.—But what has come from man is decreed by God, when he said, by the mouth of Isaiah: A sprig shall come forth from the stem of Isaiah, and a small branch shall shoot out from its roots, and the spirit of the Eternal shall rest upon him—the spirit of wisdom and of understanding—the spirit of counsel and of strength—the spirit of science and of fear of the Eternal, which shall make him feel the fear of the Eternal in such a manner, that he will not judge by what strikes the sight, nor condemn on an hearsay; but he shall

judge the poor with justice, and he shall condemn with equity, to maintain the meek of the earth.

V. 9.—He shall smite the earth with the rod of his mouth, and with the breath of his mouth shall he slay the wicked. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” The Lord added : I do not say this to you for my justification, but that you may have a testimony against those who will smite you on account of me ; for I am going to send you like lambs among wolves, who will tear you, and put you out of their synagogues ; for these wolves, which I speak to you of, are the false prophets, who now call themselves the sacrificers of the living God.

V. 10.—The disciples of the Lord Jesus Christ then said to him : Lord, it is, then, false, that God has commanded Moses to load the children of Israël with so many sacrifices ? The Lord Jesus Christ answered them : King Solomon, in his time, required for daily subsistence, thirty measures of fine flour, sixty measures of meal (that is to say, of coarse flour), ten oxen, twenty oxen out of the pastures, and one hundred sheep. All this was delivered by the sacrificers belonging to the temple, who eat with him every day of what came from the hands of the people—I mean those who did not, on the same day, officiate in the temple ; for, according to their laws, those who officiated there, eat there also—and, every day, the number of these last amounted to more than eighty thousand. So it was not for God that they sacrificed, but for those who had invented these sacrifices. Indeed, when the ark belonging to the children of Israël was opened for the first time, in the tem-

ple, at Jerusalem, there was nothing in it but the two tables of stone, which Moses had put there at Horeb, when the Eternal made a covenant with the children of Israël. And this covenant only consists of the ten commandments, which are written thereon by the finger of God. This is why I said: I am not come to abolish the laws, but to accomplish them; because this covenant of God, our heavenly father, was made for all the descendants of the children of Noah. For this reason, I shall send you to preach the word of God to the Gentiles; because it is they who are called to be in the kingdom of God.

V. 11.—The disciples then answered him: If it be thus, why art thou come to preach unto the Jews? Thereupon the Lord said: It is on account of them, that my Heavenly Father has, in his wisdom, willed that I should appear among them in the natural manner, according to the eyes of men; for the Jews would not have accepted or received a prophet, born out of their country, and out of their race. And because my Heavenly Father, through his infinite mercy, has not willed that all the children of Israël should be lost, I was born, as you now know and (according to the wisdom of the Eternal, our father who is in Heaven), in the house of David, who sprang from Joseph, the son of Jacob, who was in Egypt, and whose wife was an Egyptian woman, and not a Jewess. It is by this covenant that the Almighty, from my first appearance upon the earth, has made a covenant with all the descendants of the children of Noah. So that there are no longer any Jews, Gentiles, slaves or masters. But all those who do the will of my Heavenly Father, and who put into practice my words, which come from my Father, and from your Father who is in Heaven, who is my God and your God—all they shall

be called children of God. It is therefore I said to you : Whosoever does the will of my Heavenly Father, shall be my brother and my sister--my mother and my friend.

V. 12.--As to what relates to the Jews or the children of Israel, in general, they are lost, Nevertheless, some shall be saved ; but they shall be scattered in every region of this earth, so that they themselves may bear testimony of what the Eternal said by the mouth of Isaiah : " The Eternal will, in one day, cut off from Israël the head, and the tail, the branch and the root. The elder, and the ruler, is the head ; and the prophet who teaches lies is the tail. Those who make these people believe that they shall be happy, will find that they are deceivers ; and those of this people who flatter themselves that they shall be happy, will find that they are lost : for wickedness will burn as a fire— it shall devour the briars and the thorns ; it shall kindle in the thickets of the forest, and they shall be dissolved on mounting up, like unto rising smoke, because the Lord will take no pleasure in their chosen young people, and he will have no pity for the orphan, or for the widow ; for they are all hypocrites and evil-doers, and every mouth utters nought but lies." Thus, then, added the Lord Jesus Christ, since Israël would lose itself, on account of its wickedness, I am come, according to the wisdom and the will of my Heavenly Father, to Israël, to save several of those therein, so that all which has been said by the mouth of the Almighty, and all that is written, may be accomplished.

V. 13.—I have told you all these things before in parables ; but, because you have understood nothing, I now

say them to you clearly, that you may have the testimony of the prophets for the heavenly doctrine which I have communicated to you. The disciples answered him : Here thou speakest clearly, and we are now convinced that thou knowest all things, and that thou hast no need for any one to question thee ; this is what induces us to believe that thou art come from God. But the Lord Jesus Christ, well knowing what passed in their hearts, said to them : You believe it now ? Verily, verily, I say unto you—if you were not with your own eyes to see me ascend into Heaven, you would become worse than the scribes and the pharisees. Therefore I say to you : pray for your Heavenly Father to send the spirit of truth unto you—and if you ask the Heavenly Father for it in my name, he will give it to you ; and you are in need of it, for verily verily I say unto you—when you were younger, you girded yourselves, and you went whither you willed. But when you shall have become old, you will stretch forth your hands ; another shall lead you whither you will not.

CHAPTER II.

Verse 1.—BE careful of yourselves, then, and at length remain constant in the truth and in the justice of God your father who is in Heaven, who sees you, and who will send you all that you shall require to teach the word, such as I have made it known to you ; for I have not spoken from myself, but my Heavenly Father who sent me, has prescribed to me all that I have to say, and of what I ought to speak. If, then, any one comes to hear my words, and says that he believes in me, without put-

ting them into practice—he is a liar and an hypocrite. As for him who puts them into practice, he is the one who truly believes in me ; and, by believing in me, he believes in him who sent me. I therefore say to you : he who sees me, sees also my Heavenly Father, who has sent me to be the light of this world, so that whosoever believes in me may see the light, and not remain in darkness.

V. 2.—You have still this light for a little time with you. Walk, then, while you have light, for fear the night should overtake you, for he who walks in darkness knows not whither he goes. Consequently, follow my precepts faithfully, and wherever you go, put my words into practice, that the world may see you are the children of light, and that it may glorify your Heavenly Father, by imitating you in your good works, which the world has a right to expect from him, who says that he is my disciple. It is, indeed, by good works that my disciples ought to make themselves known unto the world, so that it may believe in me. Now, he who believes in me, does not believe in me, but in him who sent me ; and he who sent me is my Father, and your Heavenly Father—my God, and your God, who is in Heaven. Thus, whosoever believes in me, that is to say, by my doctrine, which comes from our Heavenly Father, believes in the Eternal, our God. This is why it is written, that those who put the word of God into practice, are even the disciples of God, since my doctrine comes from him, and those who attach themselves to it shall be called the children of God ; and those who teach this heavenly doctrine are the true shepherds.

V. 3.—But the true shepherds ought to make it

known to their flocks by their good works. They ought to walk forward by good example, for this is the real path of a good shepherd; and the heavenly doctrine is the door which leads to the sheepfold, that is to say, to the church of Jesus Christ, there to be pastor. Verily, verily, I say unto you, he who does not enter into my church by that door, and who ascends it in any other way whatsoever, is a thief and a robber. But he who enters it by the door, is the real shepherd of the flock which my Father has given me; for it is I who am the true pastor, and my sheepfold is my church, where, if you love me, you will feed my flock according to my heavenly doctrine, which I leave to you; this is the stone upon which I have founded my church, that even hell shall not shake. Be, then, faithful in all things, and beware of false prophets, who will come to seduce you. You will know them by their works; for they will come like thieves, to rob and kill you. It is therefore I say to those who dwell night and day in the temple—you have made it through your actions a den of thieves. For they only slaughter to make havoc, and to enrich themselves in common. As for you, this is to be your conduct :

V. 4.—Beware of those who will come and say to you: You shall have your share among us—there shall be but one mouth for us all; for it is thus they will lay snares for you—to secretly watch your way of life, so as to say all manner of evil of you. Be, then, prudent like the serpent, towards your enemies, but innocent in the truth and in the justice of God.

V. 5.—Beware of those who rejoice in doing evil, and who take pleasure in wickedness, for it is they who will

lose the soul. Never forget the covenant which I make with you this day, in the name of your Heavenly Father, according to his paternal doctrine; for whosoever abandons this guide, renounces my church, and, by that, his God. Always walk in the way of righteous persons, and keep in my paths, that the world may see you are truly my disciples.

V. 6.—Never let mercy and truth abandon you, so that you may find grace before God, and spiritual substance on account of your ministry. Do not lose courage when you shall be persecuted for my name's sake, but confide in the Eternal with all your heart; consider him in all your doings, and be assured he will direct your steps.

V. 7.—Teach the way of our Heavenly Father, according to the doctrine which I leave to you. It is the tree of life for those who embrace it; and all those who keep it, and who put it into practice, become blessed, and unmingled prosperity shall attend their descendants; for my Heavenly Father, has willed that it should be thus, in his mercy, for the men who have wandered from him through their iniquity.

V. 8.—I charge you, then, to preach this heavenly doctrine wherever you shall go; for I am going to my Heavenly Father, and I leave you the power which my Father who is in Heaven gave me for this world, in his justice and in his mercy, so that nothing which he has created in his wisdom for everlasting life, may lose itself. Do not, then, wander from my doctrine, but remove from you the perversity and the depravity of the lips, because

the whole world shall have their eyes on you, and shall judge you by your own examples.

V. 9.—Now, then, my brethren, hearken unto me, and turn not from the words of my mouth. Do not turn either to the right or to the left; but withdraw from evil, and let your light shine before the world, so that it may see your good works, and follow you according to them. Know that your ways are before the Eternal, and that he weighs all your proceedings.

V. 10.—Go, then, and preach my gospel; and wherever you shall pass, announce that the kingdom of Heaven is at hand. Drive out evil spirits by the spirit of heavenly truth; restore health to the sick; resuscitate the dead—for the world is dead through want of instruction, and men go wandering, though the greatness of their follies, which conduct them to iniquity.

V. 11.—Do not go into the land of the Gentiles, nor enter into the cities of the Samaritans, for I shall send others to preach my gospel there. As for you, rather go and teach the house of Israel which is lost, so that several of this house may be saved for the future; for such is the will of my Heavenly Father.

V. 12.—And when you shall be journeying, have neither gold, silver, nor any money in your purses; take with you neither wallet, nor change of raiment, nor shoes, nor staff. God, your heavenly father, will protect you, and will provide you with all that you may require, by his elect, who, through the spirit of divine truth, understand that the workman deserves his food. Therefore you shall ask for nothing, and you shall accept no payment for your ministry: for you have received gratui-

tously, and you shall give gratuitously, what I have given you in the name of my Heavenly Father.

V. 13.—When you enter into a city, hamlet, village or house, greet the inhabitants, by saying to them: May the peace of God be with you, in the name of Jesus Christ. If that house, hamlet, village or city, be worthy of it, they will receive you; and whosoever receives you shall have this peace, for he who hearkens unto you, according to my gospel, hearkens unto myself; and he who hearkens unto me, and puts my words into practice, shall be saved for everlasting life.

V. 14.—So, if they do not receive you, or do not listen unto my words, leave the house or the city; shake the dust from off your feet, and say to the inhabitants, that there shall be less rigour, on the day of judgment, for the countries of Sodom and of Gomorrah, than for this city—that is to say, for those who drive you out, and who do not listen unto my words to put them into practice.

V. 15.—Consequently, into whatever town, village, or place you may enter, inform yourselves before entering it, whether there are any righteous men therein: and if there be, then go to their house, and ask them for hospitality in my name. If you are received, remain there till you leave this town or place, to go and preach in another.

V. 16.—Do not think that you will be well received every where, for you will be like sheep in the midst of wolves. Be, then, prudent as serpents, but gentle as doves, in the heavenly truth. Let your conduct be worthy of your ministry. Know that my Heavenly Father

hates seven things, which he holds in abomination; they are: Haughty eyes; the lying tongue; the hands which shed innocent blood; the heart which forms wicked designs; the feet which hasten to run after evil; the false witness, who pronounces lies; and, above all, those who sow discord between brethren.

V. 17.—It is on account of this I command, in the name of my Heavenly Father, that no one amongst you should use violence or deceit. Know that a servant of God ought not to be quarrelsome, but meek towards every one; so that he may simply acquit himself of his function as preacher of the gospel, *such as I leave it to you in writing, in the hands of Levi, the son of Alphæus*; using moderation when you reprove those who resist the heavenly truth, so as to see whether our Father, who is in Heaven, may not perhaps give them the grace to repent, and know the truth and the justice of God, who, by his mercy, wills that no one should be lost.

V. 18.—Teach the aged, with meekness and kindness, to be wise, so that they may give good examples to their sons; and command the young women to be chaste, so that even chastity may be their daughter's inheritance, for it is from them the regeneration of this world is to come. Teach children wisdom, and render them intelligent, so that they may themselves make known to their parents, who walk in darkness, the heavenly truth and justice, according to my evangelical doctrine, which comes from my Father, who is your God in Heaven; and it is on account of this truth that I have said to you: Let children come unto me, for it is to them that the king-

dom of Heaven belongs ; but then you did not understand me.

V. 19.—Teach, then, children, so that they may become benevolent through the fear of God ; for the fear of God is the beginning of wisdom, which leads to the path of our Heavenly Father, and which is the strength of an upright man—and the integrity of upright men conducts them to eternal life, for it is they who are agreeable to God. Therefore the just are called his children ; and whosoever shall be called the child of God, through truth and through justice, is my brother and my sister ; and verily, verily I say unto you, that the children of my Heavenly Father shall share with me the inheritance which he gave me from the beginning.

V. 20.—Go then—henceforth preach my gospel, for this is the greatest benefit you can possibly confer on men, both by the holy will, and by the mercy of my Heavenly Father. Fear nothing ; only be just, and walk in the path of evangelical truth. Know, that it is the wicked who fear what shall happen to them ; but God will grant the righteous what they in justice desire. Be then righteous in all things, so that the blessing of my Heavenly Father may attend you : I shall again be with you for a little time, to instruct you. Take advantage, then, of the light which I give unto you, so that, by doing good to others, you may do good for yourselves—for the beneficent man does good to himself ; and that is the wisdom of my Father who is in Heaven, and who has made all things so, that they may be conformable to one another.



CHAPTER III.

Verse 1.—MEANWHILE, since the resurrection, according to earthly language, the Lord Jesus Christ appeared to other of his disciples, to strengthen them, and to increase their faith by instruction ; for they were all weak, and, through their weakness, still more attached to earthly things than to the heavenly doctrine. Therefore, one day when the eleven were assembled together, the Lord Jesus Christ appeared in the midst of them, and they said to him : Lord, since thy resurrection, several persons have addressed themselves to us, that we should become judges in affairs concerning their inheritances, and their property—what are we to do ?

V. 2.—The Lord Jesus Christ answered them : Perverse men ! who has appointed you to be judges on this earth ? Am I come to establish you for these vain things ? Have I chosen you to intermeddle in the worldly affairs of men—or to preach peace ? Have I not told you to teach the justice of God among men, by the evangelical truth ? Therefore do nothing but this ; for if, by the heavenly doctrine, you make the unjust become equitable, then shall justice dwell upon the earth—and wherever justice dwells, there will never be any dispute about vain things, like the riches of this world, which can lose the soul, but which cannot save it.

V. 3.—Beware of meddling, henceforward, with the affairs of those who give laws, and who ought to govern by the laws. Know, that it is not for the just that laws have been made, but for persons without probity and without submission, and for wretches polluted with

crimes. As for you, know that your law is submission to the powers of a superior order, for there is no power which is not established by God ; and respecting those which are, it is God my heavenly father who has appointed how they should be.

V. 4.—He, then, who opposes legitimate power, opposes the command of God ; and those who do so procure for themselves their condemnation. I told you to go and preach my gospel, to do the greatest good unto men—and thus, by doing good, you have nothing to fear from princes ; but by meddling with political affairs you will do harm, for you cannot serve two masters. Therefore, do you wish to have nothing to fear from him who has power in hand ? only busy yourselves with your ministry, with which I have commissioned you. It is in this manner you shall do real good, and you shall even receive the praises which you deserve on account of the good you do, by preaching peace, justice, obedience, and submission to the masters of this world ; for they are even with regard to you, and for your good, the ministers of God. If, on the contrary, you do harm, by meddling with their ministry, of which God will require from them an account, you will also be hated by their people. Fear them, then, since it is not uselessly that they have the executive power in hand—being the ministers of God, to punish severely him (no matter who he be) that does evil.

V. 5.—I am myself come into the world for submission ; this is why I have said to you : I am not come to abolish the laws, but to accomplish them. Therefore, whosoever wishes to be my disciple, and as such the true shepherd of my flock, which my Heavenly Father

has given me, ought to follow my example. And since, according to the wisdom of Almighty God, it is a necessity, be the first to submit yourselves to the will of those who reign—and know, that they can do nothing against the King of kings. But if you, who say you are my disciples, oppose them by meddling with their ministry, you will sow scandal; and whosoever sows scandal is not my disciple, nor the true shepherd of my flock, but a wolf who has stolen into my sheepfold, that is to say my church, which I have confided to you, according to the holy will of my Heavenly Father, by my gospel, which I have given to you for the true salvation of this world.

V. 6.—Do not think that the kings of this earth have established themselves—either by chance, or by the policy of others. Rather be persuaded that nothing happens in this world, or in Heaven, without the holy will of my Heavenly Father; and know that the eyes of the Eternal contemplate, in all places, both the wicked and the good. Know likewise that the Almighty, in his holy wisdom has even made the wicked for the days of calamity, and that he sends a wicked king to a wicked people, and a good king to a good people; for a good king is the blessing of a country, and a wicked king is the whip and the scourge, in the hands of God. But to judge them, is not the ministry of my disciples, nor of my church; for it is written: “Woe to him who is the instrument of my wrath, and the staff of my anger. This is why the wicked shall be rejected, through their own malice; but the righteous shall find refuge even in death, and his posterity shall be blessed, and shall find grace before the Eternal.

V. 7.—Therefore, you who are my true disciples, be-

ware of doing any thing else but preaching my gospel, for that is the true law, and the holy will of my Heavenly Father. Consequently, if you, who are my disciples, and as such my church, preach my gospel simply and purely, if you teach my words wherever you go, and if you put them yourselves into practice: then you will do good works, and good kings will follow your example, and, thereby, you will participate in their reign, as well as in the kingdom of God. But if you intermix your pride, and thereby, infallibly, the iniquity of man—then I declare to you, that whoever conducts himself in this manner is not my disciple, and does not form a part of my church. He is, on the contrary a disguised wolf, who, through the influence of the devil, has stolen into its bosom, to tear my flock and to disperse my church. And because you are not all pure, this shall happen to you.

V. 8.—As for those who will join you through their pride, and who still transgress my gospel, to substitute imposture for the interest of their earthly advantage—they will not only participate in all the vices and in all the trespasses of wicked kings, but they will, moreover, be the source of all the evils which shall smite the people of this earth in times to come. Verily I say unto you, these are not my disciples, nor the shepherds of my flock, nor the conductors of the children of God, our father who is in Heaven—but the children of the devil, who, by their iniquity, sow among the children of God the tares, of which I spoke to you in my parable.

V. 9.—I have told you that the doctrine which I have taught you is not my work, but the work of Him who sent me. Know, then, that this doctrine is not new, for

the Eternal, since the creation of the world, has had it taught to his people in all times, by his prophets ; and the wisdom of God made those divine laws, before the Eternal arranged the Heavens. Nevertheless, there have also been false prophets among the people, as there will be even among you, and many persons will follow their doctrine ; and on account of them, they will blaspheme against the path of heavenly truth. Then a time shall come when these impostors, through their avarice, shall use artificial discourses, to make of you a kind of traffic ; but their wretched fate never rests—and, as truly as the Eternal reduced the towns of Sodom and of Gomorrah to ashes, and that he has condemned them to total ruin, so truly shall he make these masters of falsehood perish, who thereby shall make themselves authors of sects, that lead to perdition, which is not distant—then shall they receive the salary of their iniquity.

V. 10.—It is not only for you that I say this, but, moreover, for those of good faith, who shall come after you, until the time of the impostors, who, not confining themselves to swerving from the faith—shall, besides, forbid marrying, under pretexts concerning their ministry, who shall moreover contemn lawful authority in my name, and refuse my flock what I have given them myself. For I said to you, when I presented you the cup : Give it to one another, and let all drink thereof.

V. 11.—Be then very careful, for many false prophets will come unto you, to make you wander from the heavenly truth. Know that the Eternal, your heavenly father, has said : Let him who has my word, pronounce my word in truth ; I have communicated this word unto you, and I have chosen you to preach it to the children

of Israël, who are lost through their false prophets, of whom it is written : “ I have seen heinous things in the prophets of Jerusalem ; for they commit adulteries and they walk in falsehood. They have strengthened the hands of the wicked—so much so, that not one has turned from his malice.

V. 12.—This is why they are all unto me like Sodom, and the inhabitants of the city are unto me like Gomorrah ; therefore the Eternal your God has said : I will make them eat wormwood, and make them drink gall-water, for impiety is spread all over the country by the prophets of Jerusalem. It is for this reason that I have told you, Jerusalem shall be destroyed, and that not one stone shall remain above another.”

V. 13.—But, through the mercy of your Heavenly Father, several shall be saved : it is for this I have chosen you, and I have said to you : do not go into the country of the Gentiles ; and only preach my gospel to the house of Israël, which is lost on account of its iniquity.

V. 14.—Go now, therefore, and teach the way of God, according to the heavenly doctrine, to all your brethren. Preach repentance and the confession of sins to one another, so that justice may be done to those who have been offended ; that the evil which has been done may be repaired ; that what has been taken unjustly may be restored ; that right may be done unto the orphan ; and that strangers may be protected and find justice, for they are all your brethren.

V. 15.—As for you, let brotherly charity be always with you, and never forget hospitality, for it is in this

way, that some persons have been visited by angels without knowing them. Remember those who are in prison, and in fetters, as if you were there yourselves with them. Let not your manners savour of avarice. Obey those who are established to govern, and submit to them, so that they may not plot against you, and bring you before their tribunals, to scourge you on account of my name.

V. 16.—Keep a watch over yourselves, and over what concerns the heavenly doctrine; and do not act like persons who resemble animals without reason. Do not reprove a man who is advanced in years rudely, but let it be beseechingly, as if he were your father. Treat young men like your brethren—elderly women as mothers are treated, and young girls like your sisters, without wounding in any way the purity of their sex. Take care of widows; and if they are poor, and have any children or grandchildren, attend to their education, so that their sins, committed through want of knowledge, may not fall upon you on the day of judgment.

V. 17.—And when you shall have found a person, no matter who it be, or a village, or a hamlet, or a town, that will do penance, and that puts the words of God into practice, according to my gospel, which contains the heavenly doctrine of my Father who is in Heaven, from whence he sent me to teach again his commandments unto men; baptize them in the name of the Holy Ghost, which is the Father who is in Heaven—and in the name of the Son whom he has sent, which is I, your Lord Jesus Christ; that they may thereby have a testimony for what John the Baptist said, by the will of my Heavenly Father: “As for me, I give you a baptism of water, so that you may repent; but he who is

coming after me, is more powerful than I, and I am not worthy to carry his shoes for him. It is he who will give you the baptism of the Holy Ghost."

V. 18.—And when you shall have found a town, a hamlet, or a village, where there are three persons who believe in me, and who put my words into practice, according to the commandments of God, my heavenly father, establish there my church, according to my gospel. Verily I say unto you, that there, where two or three persons assemble together in my name, I shall be in the midst of them; and in order that all those who enter into my church may no more wander therefrom, you shall call them together every Sunday, to instruct them, as well as their children, whom you shall baptize there, in presence of the community, so that they may have a witness that they belong to my church, and that they are called the children of God, my heavenly father.

V. 19.—And when such a church shall be well instructed, you shall solemnly assemble, every year, all the community, to celebrate the day of commemoration, after the manner in which I told you to do it, the same night that I was delivered up. You shall do on that day the same which I did with you, to all those who believe in me, and who confess to be my disciples, by putting the words of my Heavenly Father into practice. And on breaking the bread for them, as I did for you, you shall say: this *signifies* the body of our Lord Jesus Christ, who has been crucified on account of the iniquity of men. After which, you shall give the cup to one another, as I did for you myself—and you shall say, as I said to you, the same night that I was delivered up: This cup is the new testament, by the blood of our Lord

Jesus Christ. And every year, when my church shall celebrate this ceremony, let it be done in remembrance of me, so that whosoever shall eat and shall drink thereat, may reflect well beforehand, whether the offering which he wishes to make of himself to God, upon his works, is without sin ; and if he finds in himself the least iniquity towards his brother, let him leave there his offering before the altar ; and let him go and be reconciled first to his brother—afterwards he may come to offer himself to God, confirming it by participating in my festival of commemoration, that he will sin no more, and that he will put into practice the commandments of my Heavenly Father, such as I have given them to you by my gospel, which is the only true heavenly doctrine.

V. 20.—Now verily I say unto you : Whosoever does not make his peace beforehand with him who sent me, and to do this, with him among his brethren, towards whom he has rendered himself guilty, through his iniquity ; each time that he shall eat of this bread and that he shall drink of this cup, he will eat and drink unworthily, and will render himself guilty of sin, towards the body of the Lord Jesus Christ. Let man, then, previously examine his heart and conscience, and if he finds there justice towards his neighbour, who is, without exception on the part of God our heavenly father, his brother and his sister—if he finds there charity towards his fellow-creature, he may then eat of this bread and drink of this cup. But verily, verily I say unto you, that he who eats of it and drinks of it unworthily, eats and drinks his condemnation.

V. 21.—You, then, whom I now name to be pastors of my church, beware of giving scandal to any one

whatsoever, by bad example; for whosoever of you does not exactly and quickly follow my words, shall be cut off from my church; and that you may no longer doubt that I am sent by my Heavenly Father, who is in Heaven, and that I came forth from him,—come and see—for it is now that I am going to my Heavenly Father, who has given me every power, both in Heaven and on earth. So if you, and all those who shall come after you, observe all the things which I have prescribed to you, I shall be with you and with them, in all times—in Heaven, and upon the earth. Come now, and see what you do not yet believe; and, from that moment, the Lord Jesus Christ conducted his eleven apostles out of the house, and out of the town, and after having given them his blessing, he raised himself before them from the earth, and, mounting towards Heaven, disappeared from their sight.

V. 22.—From that time, the *eleven* who had seen and heard the Lord Jesus Christ, until this moment, believed in all that the Lord had taught them; and they swore to make known the gospel of the Lord Jesus Christ, and to follow exactly what he had prescribed to them. And after the oath which they gave to one another, they returned to Jerusalem, where they let the others know all that had passed before their eyes. However, there were some who still had doubts, and others who did not believe what the eleven said to them.

CHAPTER IV.

Verse 1.—It is in this manner (said the Angel of the

Lord to me) that, according to the incomparable wisdom, and according to the holy will of God Almighty, our Lord Jesus Christ finished his earthly career—not to never appear on it again; no—but he ceased to have any direct communication with the eleven whom he had chosen (according to the will of his Heavenly Father), to be witnesses of his doctrine, so that it might be propagated throughout the earth, and that what the Eternal said, by the mouth of his servant Isaiah, might be accomplished (*ch. 42, v. 16*): “I will conduct the blind by the way which they do not know, and I will make them walk by paths that were unknown to them. I will change, in their presence, darkness into light, and crooked things into straight; I will do these things for them—I will not forsake them. (*Ch. 45, v. 6*): In order that they may know, from the rising of the sun unto the setting sun, that there is no other but I. I am the Eternal, and there is no other: (*v. 5*), I am the Eternal, and there is no other God but I.”

V. 2.—Why (said I to the Angel of the Lord, dost thou make me write what is already written; for persons object to me on every side—We know all this, and you say nothing new?

The Angel answered me: So much the worse for those who know the heavenly truth, and who hide it, on account of their imposture and of their iniquity. The justice of God Almighty shall come unto them, for he has said by the mouth of his servant Isaiah (*ch. 46, v. 11*): “It is I who call from the East a bird of prey—and from a distant land, a man who shall accomplish what I have resolved. I have said it, and I will make the thing come to pass. I have formed the design of it, and I will execute it.” And this man (said the Angel of the

Lord to me) is thou. And it is not in vain that the Eternal said (*v. 12*): “Hearken unto me, you who have stubborn hearts, and who are far from righteousness. I have made my justice approach, and it shall not remove; I will establish deliverance in Sion, and my glory in Israël.”

V. 3.—How am I to understand this, said I to the Angel? what is Sion? And what does—I will establish my glory in Israël, signify? All the people of this land, then, are to be converted and become Jews, as they were in the time of Moses? On the contrary, replied he to me, it is they who will convert it, for God Almighty has said by the mouth of his servant, the prophet Zachariah (*ch. 13, v. 8*): “And it shall come to pass in every country, that two parts shall be cut off, and shall perish; but the third shall remain therein:” and (*v. 9*), I will make this third part pass; and I will refine them as silver is refined, and I will try them as gold is tried. Each of them shall invoke my name, and I will listen favourably to them; and I will say—this is my people; and they shall say—the Eternal is our God.

V. 4.—And as to what regards Sion, said the Angel of the Lord to me, it has no reference to those who are the descendants of Jacob; and it is therefore that the Eternal said, by the mouth of his servant, the prophet Isaiah (*ch. 59, v. 20*): And the Redeemer shall come to Sion, and unto those of Jacob who will turn from their sins.” So those of Jacob are not those of Sion, but those of Sion are all the descendants of the children of Noah; for the Eternal said, when he spoke to Noah and his children (*Genesis, ch. 9, v. 9*): As

for me, now I will establish my covenant with you, and with your posterity after you. And what God promises, added the Angel, is holy, for he is truth and justice. This is why the Eternal said, by the mouth of his servant Isaiah (*ch. 59, v. 21*): “This is my covenant, which I shall make with them: my spirit is upon thee; and my words, which I have put into thy mouth, shall not go out of thy mouth, nor out of the mouth of the posterity of thy posterity, from henceforth and for ever.”

V. 5.—And these words, of which there is mention above (said the Angel of the Lord to me), is the heavenly doctrine of our Lord Jesus Christ, who has said himself (according to the evangelist *John, ch. 7, v. 16*): “My doctrine is not from me, but from him who sent me:” (*v. 17*), “Those who would wish to do his will, shall know whether this doctrine comes from God, or whether I speak from myself. And this doctrine was sent first to the Jews, through Jesus Christ, and published by himself among the children of Israël. And it is the Almighty God who bore him testimony, when he said to Moses (*Deuteronomy, ch. 18, v. 18, 19*), I will raise up to them from among their brethren, a prophet like unto thee; and I will put my words in his mouth; and he shall say to them all that I shall have commanded him; and it shall come to pass, that whosoever does not hearken unto the words which he shall have said in my name, I will call him to an account for it.

V. 6.—It is on account of this testimony that the Lord Jesus Christ said (according to the evangelist *John, ch. 5, v. 46*): “For if you had believed Moses,

perhaps you would also believe me, since he has written concerning me. But if you have no belief for his writings, how should you have any for my words?" "You search the Scriptures, said the Lord Jesus Christ (*v. 39*), and yet it is they which testify of me." For God said, by the mouth of his servant Zachariah (*ch. 6, v. 12*): "Thus has the Eternal spoken—behold a man whose name is bud; who shall shoot up from under him, and shall rebuild the temple of the Eternal, (*v. 13*). It shall be himself who shall rebuild the temple of the Eternal, and it shall be himself who shall be filled with majesty; and he shall sit and rule upon his throne; and he shall be a sacrificer, being upon his throne; and there shall be a council of peace between the two." And this bud, which shall shoot up from under him, is the gospel of our Lord Jesus Christ, of which the Eternal spoke when he said, by the mouth of his servant Isaiah (*ch. 41, v. 27*): "It is I, the first, who have said to Sion—behold, behold them; and who shall send to Jerusalem a messenger of good tidings." And these good tidings are the works of God Almighty, of whom Jesus Christ said (according to *John, ch. 8, v. 26*): "He who sent me always speaks the truth; and it is what I have learnt from him that I publish in the world.

V. 7.—All this is very pure truth, said I to the Angel of the Lord; but how, then, is it that the doctrine of the first apostles, who lived themselves with the Lord Jesus Christ, is so opposite to the one which the Lord preached himself? He answered me: The first apostles of Jesus Christ did what has been done in all times, and what is still being done at present; that is to say, they transgressed the commandments of Jesus Christ, and

falsified the heavenly doctrine, conformably to their mind. For the Lord Jesus Christ, before he separated from the eleven whom he had chosen to promulgate the word of God among the Israëlites, said to them (*Luke, ch. 10, v. 9*) : Now go and preach the Gospel ; cure the sick who will be there, and say to them—the kingdom of God is near to you. Have neither purse, wallet, nor change of raiment ; do not trouble yourself either concerning your livelihood, what you shall have for nourishment—or concerning your body, what you shall have to wear. Do not amass treasures upon the earth.

V. 8.—But the Lord Jesus Christ had hardly left them, when, under pretence of faith, they took possession of the wealth of those who presented themselves, so that all who believed possessed nothing, except in common with them. As may be seen in the Acts of the Apostles (*ch. 2, v. 45*) : “ They sold their possessions and their goods, and divided them among all, as each man had need.” Where has the Lord Jesus Christ taught such things ? Where has the Eternal since the existence of the world, prescribed such wicked actions ? Therefore, it is not in vain that the Lord Jesus Christ said (according to the evangelist *Matthew, ch. 6, v. 23*) “ But if thy eye be spoilt, all the body shall be in darkness. If, then, the light which you have is only darkness, what shall darkness itself be ? ”

V. 9.—So, on account of this iniquity, the evil spirit carried his temptation further ; and the pride and avarice of Simon, called Peter, served him for guide. Simon wishing to do miracles, according to his spirit, attached to himself some persons, who watched, and carried secretly to their chief, what passed in the commu-

nity which he had formed. There was in it a well-educated young man, called Stephen, who believed in Jesus Christ, and, through his zeal to do good, did unwittingly a great deal of harm, by the report which he secretly made concerning a man named Ananias and his wife, who, in their simplicity, being frightened at the declamation of Simon : “ Repent, repent ! convert yourselves, that your sins may be blotted out, or else you will be lost, for judgment is near ”—sold their property, to lay the price of it at the Apostle’s feet, which they did—secretly keeping back a fourth part. Simon, called Peter, knowing exactly, through Stephen, for how much money Ananias had sold, said : how comes it, Ananias, that Satan has so far deluded your heart, as to make you lie to the Holy Ghost, and keep back part of the price which you have received for your land ? Did it not belong to you before the sale ? and since then, was you not master of the money ? Why did you conceive such a design ? It is not unto men that you have lied, but unto God !

V. 10.—At these diabolical words, Ananias fell on the ground in a swoon ; and, through superstition and cruelty, they had him buried, though still alive, at the same hour. They afterwards made his wife come, and, on seeing her, Peter cried out to her : Woman, tell me—did you sell your land for so much ? As she had agreed with her husband, she answered : Yes. But Peter said to her : How is it that you have thus agreed together to tempt the spirit of the Lord ? The evil spirit then suggested to him these infernal words : Behold ! at the door are those who buried your husband ; and they shall carry you out yourself to be buried. The poor woman, through this infernal sentence, was struck with apoplexy, and fell really dead at the feet of him, who

had thrice denied the Lord Jesus Christ, on the night when he was betrayed by the son of this very Simon—surnamed for that reason Iscariot.

V. 11.—Certainly, said the Angel of the Lord to me, it is not for the dead that I come to publish these truths to the world, but it is for the living, and that the world may know the truth for the sake of its salvation—for salvation comes from truth; and pure truth is the real doctrine of our Lord Jesus Christ. Then, since this truth is so much hidden among the superstitious fables emanating from ancient heathenism, and introduced into the Gospel of the Lord, as well as into the Old Testament, I am descended once more, by command of God Almighty, to accomplish what our Heavenly Father put into the mouth of Jesus Christ; for it is he who said (according to the evangelist *Matthew*, *ch. 11, v. 13*): “For all the prophets, and the law, until John, have prophesied what is to happen; and if you understand it well, he is Elias, who is to come”—I am Elias; I am Raphael; I am John the Baptist, and I am he of whom our Lord Jesus Christ spoke (*ch. 17, v. 11*): “He shall come first, and re-establish all things.”

V. 12.—The time in question is come; and, according to the wisdom of the Eternal, the Holy Ghost, which is the father of our Lord Jesus Christ, I shall once more speak the truth in all its severity, and I shall unmask hypocrisy and imposture; I shall drive out unclean spirits by the evangelical truth; I shall open the eyes of the blind by the prophets; I shall make the lame walk; I shall restore the instrument of destruction into the hands of the wicked, so that the lepers may be

purified by the sword ; I shall let out the prisoners from prison, and I shall shut therein those who are free. It is not I who will do all this ; but it is the Almighty—he who said by the mouth of his servant Malachia (*ch.* 3) : “ Behold ! I am about to send my Angel unto you, and he shall prepare the way before me ; and immediately the Lord whom you seek, and the Angel of the covenant which you desire, shall enter into his temple. Behold, he comes ! and who will be able to abide the day of his coming ? who can stand where he appears ? For he shall be like unto a fire that refines, and like unto the fuller’s soap. And he shall sit like as one who refines and who purifies silver. He shall cleanse the sons of Levi—and he shall purify them, as gold and silver are purified, and they shall bring to the Eternal offerings of righteousness. The offering of Judah and of Jerusalem shall be agreeable to the Eternal, as in days of old, and as in primitive ages.

V. 13.—I will come near to you to judge—and I will hasten to be a witness against sorcerers, against adulterers, against those who swear falsely, and against those who keep back the salary of the hireling, of the widow, and of the orphan, and who wrong the stranger, and who fear me not. I am the Eternal, and I am not changed ; you also, children of Jacob, you have not been consumed. Since the time of your forefathers you have turned from my ordinances, and have not kept them. Return unto me, and I will return unto you. You say : In what shall we return ? Shall man rob God ? That you may not rob me ? And you say : In what have we robbed thee ? In tithes and in offerings. You are cursed with a curse ; you have robbed me—even all the nation. Bring all the tithes to the places ordained to keep them, and let there

be provision in my house: and try me in this, and let us see if I do not open to you the ways of Heaven, and if I do not exhaust a blessing upon you, so that you will not be able to suffice for it.

V. 14.—I will rebuke for your sake him who devours you, and he shall not spoil for you the fruits of the earth; and your vineyards shall not be barren. Every nation shall say that you are happy, because yours shall be a desirable land. You have redoubled your words against me, and you say: What have we said against thee? You have said: It is useless to serve God; and what have we gained for having kept that which he commanded us to keep, and to have walked in affliction before the Eternal? And now *we* see the proud happy—and even those who commit wickedness prosper; and those who have tempted God have been delivered. The Eternal has been attentive in all times, and a book of remembrance is open before him, for those who fear the Eternal, and who think of his name. They shall be mine, said the God of the hosts of Heaven; and when I shall put apart what I have that is most precious, and that I shall spare them, like a man spares his son who serves him; convert yourselves, then, and you will see the difference between the just and the wicked—between him who serves God, and him who does not serve him.”

V. 15.—It has been said to thee, and even written to thee: We know all this; but we have before us the Apostles of Jesus Christ, who have explained to us the words of our Saviour. And these are our authorities, who have deposited their power into the hands of those who now form his church, for the last eighteen centuries. But I, the Angel of the Lord, who speak to thee—I ask

of them : From whom is the heavenly doctrine of our Lord Jesus Christ ? Is it from the Apostles ? If so, you have the right to change it, according to your inclination, and conformably with your mind. But if you are forced to own, that it is our Lord Jesus Christ who has made known unto perverse men, the everlasting words of God Almighty, from which mankind have wandered, through the iniquity and the imposture of those who govern them—what, then, would become of your authorities, under whose names you have even altered what they said and prescribed to you ? Therefore I, the Angel of the Lord, ask you : Were the Apostles the Lord, and Jesus Christ the Apostle ? From whom did you have your doctrine ? If you had it from the Apostles the same as you have exercised it for more than fourteen centuries, it is a falsity—for he who came from Heaven said : It is difficult for a rich man, who does not know the evangelical truth, to enter into the kingdom of God. Whence comes, then, that you make the rich, who are unrighteous, enter therein, and that you condemn the poor ? Are these the Apostles whom you call your authorities, and who have commanded you such a traffic ? Do you not know that it is written : The wicked accept presents, to overturn the paths of justice ? Do you know, that he who steals an ox, or a lamb, ought to restore five oxen for one, and four lambs for the one which he took unjustly ?

V. 16.—Do you not know, that there is written in the book containing the laws of the Eternal, whom you call your God : When any one shall have sinned, and shall have trespassed against the laws of the Eternal, by lying to his neighbour concerning a deposit, or any thing which has been entrusted to him—either that he has

taken it away, or that he has deceived his neighbour; or if he finds a thing lost, and tells lies about it; or if he swears falsely concerning either of these things, and is found guilty, he shall restore the thing which he took away, or which he usurped through fraud, or the deposit which has been confided to him, or the lost thing which he has found; he shall restore the principal, and add a fifth moreover, for him to whom the thing belongs; and on the same day when the latter shall obtain justice, the guilty person shall restore what he took or usurped unjustly? Why do you, who say you are the depositaries of the precepts of God, remit so many sins, crimes, and trespasses, for money, to the rich, by saying to them when they pay you: We grant you absolution in the name of God, who has given to us the power of the Apostles, who received it from Jesus Christ, by the grace of God, in the oratory of St. Peter. Do you not know that this God, whom you blaspheme by your lies, has said, by the mouth of his servant Isaiah (*ch. 1, v. 17*): “Learn to do well; seek for righteousness; protect the oppressed; do justice to the orphan, and defend the cause of the widow?” Whence, then, comes your pretended power, of having the right to absolve, for gold or for silver, a person who has assassinated the father of a family, and thus rendered his wife a widow, and his children orphans? What! if a rich and mighty villain has robbed the property of families, and has, by such a transgression, plunged them into misery to such a degree, that they even want what is most necessary, to bring up their children in the fear of God—what! I repeat, how can you absolve such a sinner for the gold, and for the silver, which you put into your pockets? Who has conferred on you the power to give letters of indulgence, or bulls, for such and such sins, before they

are even committed—but for which you are paid, to allow them to be committed? Infamous impostors! you ought to protect the oppressed—but you suppress the oppressed! You ought to do justice to widows; but you rob them! You ought to protect orphans; but you make some, and you authorise their being made, by your infernal traffic of your letters of indulgence; and those which you have made, you precipitate into the abyss of perdition through your iniquity!

V. 17.—I ask it of you: Can such a doctrine emanate from God? Race of vipers! who, then, has given you the power to put your letters of indulgence in the shops, to have them sold publicly by your agents, like something holy? Is it for this end that you, your predecessors, and those of Nice, have falsified the gospel of the Lord Jesus Christ—to pretend that all which you bind on earth, shall be bound in Heaven; and that all which you unbind, by your letters of imposture, shall be unbound in Heaven? Or is it for this end that perverse beings, for their advantage, and for the profit of their iniquity, have declared that our Lord Jesus Christ himself was God; thus pretending that God himself, by his Apostles, had transmitted to you the power to overthrow his holy laws, which he gave for ever in his incomparable wisdom? Is it not for the interest of such an infamous traffic, that you cry out from morning till night—confess, confess, so as to save your souls? Blind people! or impostors! senseless people and without reason; and you all, inhabitants of the world, listen to this. God has said: Restore what you have taken unjustly to him, to whom it belongs; and it is for this motive that our Lord Jesus Christ has said (according to the evangelist *Matthew, ch. 5, v. 24*): “Leave there your offerings

before the altar; go first and be reconciled with your brother." It is to him to whom the wrong has been committed that it ought to be confessed, and not to those impostors who give you letters of indulgence, for money—or who condemn you to make an offering to such or such saint, or to their pieces of wood, which they call abominably the holy Mary, the mother of God; for it is only for the interest of their imposture, that they tell you to address yourself to her—under pretext, that she will intercede for your sins with her Son; or to make offerings to the saints which they have made themselves, for the wants of their traffic, and of which they distribute to you the bones, as a sort of heavenly prohibited goods, or other rotten things, which they take in the sepulchres from the corpses of sinners. These infamous men deceive you; and it is I, the Angel of the Lord, formerly John the Baptist, the same who preached near Jordan—it is I myself who tell you so, in the name of the Eternal, our God, the Almighty.

V. 18.—Our Lord Jesus Christ said (according to *Matthew, ch. 6, v. 6*): "But you, when you shall have to pray, enter into your room, and, closing the door, pray to your Father secretly; and your Father, who sees what is secret, shall reward you for it. Now, therefore, depraved people, tell me where the Lord Jesus Christ, *truly the Son of God*, taught you to invoke the saints, whom you have invented. Tell me, then, where he has prescribed you to invoke the mother of his earthly body—she who never believed in, or understood, the mission of the Son of God? Is it not she who said (according to the evangelist *Luke, ch. 2, v. 48*): "Son, why hast thou dealt thus with us? Behold, thy father and I have

been seeking for thee, quite sorrowful." Does not the same Evangelist bear witness against the imposture of Nice, in the same chapter (*v. 41*), where he says: "His father and his mother went every year to Jerusalem, at the time that the feast of Azymes was solemnized?" Why, then, has the imposture of Nice declared, and against truth, that God himself—the Almighty—made himself man? Is it not this depraved sect who have invented the fable, that a virgin had become pregnant by virtue of the Holy Ghost? Does not the evangelist Luke say (*ch. 1, v. 26*): "In the sixth month, God sent his angel to a city of Galilee, named Nazareth, to a virgin, who had *for husband* a man of the house of David, called Joseph; and this virgin was named Mary?" Search, then, in the Syriac or Hebrew languages for the meaning of a newly-married woman. Do you not understand that the Lord Jesus Christ, the Son of God, has said (according to the evangelist *John, ch. 3, v. 6*): "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit? Jesus Christ himself, did he not say to the mother of his body (according to *John, ch. 2, v. 11*): "Woman, what have we in common, you and I?" Why, then, has another sect, more depraved than that of Nice, proclaimed as mother of God, a woman with whom the Son of God had nothing in common? Is it not to have in your shops for traffic an idol, which, through the superstition of those whom you have blinded, bring you gold and silver; like the false prophets in the time of heathenism, procured beasts for their idols, in the interest of their traffic? People without reason! infamous hypocrites! how would you justify your imposture, by striving to sustain it for your advantage, under pretext of an apostleship, which you pretend

to have received from our Lord Jesus Christ, whom you do not even know ; for if you know him, why do you do what he has precisely forbidden you ?

V. 19.—If your doctrine is from our Lord Jesus Christ, then shew where, and by whom, he has given you the command, or the prescription, to absolve from crimes, by your letters of indulgence, or by papal bulls, depraved or rich persons, who pay you, on account of their iniquity, to have, conformably with your false doctrine, a place in the kingdom of God ? By such misdeeds which you commit, since the usurpation of Rome, that you call the see of St. Peter, do you not say that *he* is a liar, and a dotard, who said (according to the evangelist *Matthew*, *ch.* 19, *v.* 24) : “ It is easier for a camel to pass through the eye of a needle, than it is for a rich and perverse man to enter into the kingdom of Heaven.” Should you be surprised, race of vipers, if, on account of your infernal traffic, there happened to you in a little time what is written in *Matthew* (*ch.* 21, *v.* 41). Do you not belong to the race of those of whom there is mention ? (*v.* 12, in the same chapter) : Do you not sell the justice and the rights of the poor—the rights of the orphan and of the widow, to those who buy absolution from you for gold and for silver, or for precious stones, with which you deck the idol of your traffic ? Infamous impostors ! take these riches from off the pieces of wood, which are to be found in all your shops, under the name of the image of the holy Mary, and give them to the poor ;—sell the whole, and clothe orphans, and then send them to schools—and go yourselves there, to teach them the gospel of our Lord Jesus Christ, to the end that they may know, and may learn, what the truth and the

justice of their Heavenly Father is, and we shall know what you are. And if you are in want of funds, either for edifices, or for utensils for the schools, or for the support of the preachers of the gospel of our Lord Jesus Christ, or for masters, who ought to instruct youth in the science of God—then, archbishops and bishops, descend from your seats of stone, and give your immense revenues to redeem those who walk in darkness. Return what you have taken unjustly to those from whom you have taken it, or to their families; and we shall know if you recognize the voice of him who cried out in the desert, under the empire of Tiberius Cæsar, and Pontius Pilate, governor of Judea: “Prepare the way of the Lord, and make his paths straight.” It is myself—I, John the Baptist, who now cry out to you: Descend from your gilt seats, and do what I have told you, and what is said from me (according to the evangelist *Luke, ch. 3, v. 11*): Let him who has two coats give one to him who has none; and let him who has wherewithal to eat, act the same. Let now your light, then, shine before men, so that they may follow you. Understand, at length, the meaning of the words which our Lord Jesus Christ said to the tempter, which the Jewish priesthood sent to him in the desert: It is not bread alone which makes a man live, but every word that comes from the mouth of God.

V. 20.—So this word of God is the heavenly doctrine, the true gospel of our Lord Jesus Christ, which you have falsified for the sake of your traffic. This is why I repeat to-day for you what has been said (according to the gospel of *Matthew, ch. 21, v. 13*): Wherefore, then, do you say that you are the disciples of Jesus Christ, the Son of God—you, who have transgressed

what he said (according to the same Evangelist, *ch.* 23, *v.* 8): “ You shall not suffer any one to treat you as master, for you have but one master; and you are all brethren.” Whence, then, comes, that you cause yourselves to be treated as masters, and have possessed yourselves of so much riches, and of so many revenues, while your brethren are poor—these, the true pastors of the people, which you, according to your pleasure, drive from one place to another, hardly allowing them the pay of an hireling; and on whom you have imposed to call you, Lord, or Holy Father? Infamous hypocrites! how can you pretend to be the disciples of him who said (*v.* 9): “ Neither call any one on earth, whosoever it be, your father; for you have only one Father, who is in Heaven? Is it not written (*v.* 10), that you have but one master, who is Christ? Whence, then, comes the title of Lord to you? Can you still pretend that you are in the evangelical truth? Are you not rather of those, of whom our Lord Jesus Christ speaks (according to *Mark, ch.* 12, *v.* 38, 39, 40), who like to walk with long robes, and to be seated in the highest ranks in the synagogues; and who devour widows’ houses, under the pretext of great prayers? If you are not of them, whence, then, comes your invention, which you call the holy mass, that you say, and have said, for money, both for the dead and for the living? Infamous hypocrites! is it not in the same manner that the Jewish priesthood robbed the children of Israël, by the sacrifices which they imposed on them, under pretence of making atonement for their sins?

V. 21.—Do not say: Why did God himself command similar things to Moses? for I, the Angel of the Lord—I bear testimony for what is written (*1st book of*

Kings, according to the Hebrew, but the 3rd book, according to the vulgate, *ch.* 8, *v.* 9): There was only in the ark the two tables of stone, which Moses had placed therein at Horeb, when the Eternal made the covenant with the children of Israël.” And if you wish to know whence it comes, that our Lord Jesus Christ said (according to the evangelist *Mark*, *ch.* 7, *v.* 13)—“annihilating the word of God by a tradition, of which you yourselves are the authors; and you do many other similar things.” Read *ch.* 22, *v.* 8, of the 2nd book of *Kings*; “for this book, found by Hilkiash in the temple, was only an artful invention of the sacrificers. So, if you say—whence comes, then, the command for the latter sacrifices? read what the Lord Jesus Christ said (according to *Mark*, *ch.* 7, *v.* 7): “In vain do they worship me, while they teach the doctrine and the commandments of men;” and you shall know whence comes this imposture, which is the foundation of your own. And it is the servant of the Eternal, the prophet Isaiah, who said these words, which our Lord Jesus Christ used; and because our Lord used them, these words are the words of God himself, for Jesus Christ came forth from God, his heavenly father; therefore he knew what the Eternal has in truth said. Now, to bear testimony against the invention and the imposture of perverse men, the same servant of God, the prophet Isaiah, said by command of the Almighty (*ch.* 1. *v.* 10): “Listen to the words of the Eternal, conductors of Sodom; lend an ear to the laws of our God, people of Gomorrah. What have I to do, says the Eternal, with the multitude of your sacrifices? (*v.* 13), Do not continue to bring me oblations of nought—I hold the odour of them in abomination. (*v.* 16), Wash yourselves, cleanse yourselves; take from before my eyes the malice of your actions; cease to do

evil; and (*v.* 17), learn to do well; seek again for righteousness; protect the oppressed; do justice to the orphan, and defend the cause of the widow."

V. 22.—If you say now—we know all this, and thou tellest us nothing new: Hypocrites! then you are knowingly impostors! If not, why do you do the reverse, in opposition to the gospel of the Lord? Why your ordinances for fasting? is it not, again, on account of your infamous traffic? If not, why do you take money from those, who cannot support a burden which yourselves do not touch with a finger? Is it not of you that the prophet Isaiah said (*ch.* 58, *v.* 4): "Behold, you fast to cause strife and debates, and to strike with the fist with wickedness?" If not, hypocrites! why do you forbid the poor to use meat, according to their means, on the days of your fasts, when your tables groan under the weight of exquisite dishes, and under the load of delicious wines? Is this the fast which I have chosen, said the Eternal, by the mouth of his servant Isaiah (*v.* 5), that the poor man should afflict his soul a day? Is it in bending his head like a bulrush? wouldst thou call this a fast, and a day agreeable to the Eternal? (*v.* 6, 7), Is not this rather the fast which I have chosen—that thou shouldst unloose the bands of wickedness; that thou shouldst undo the heavy burdens; that thou shouldst let the oppressed go free, and that thou shouldst break every yoke? Is it not that thou shouldst break thy bread with him who is hungry; that thou shouldst bring the afflicted, who are cast out, to thy home; that, when thou seest the naked, thou shouldst cover him, and that thou shouldst not hide thyself from thy own flesh? Hypocrites! if you know all this (and I tell you nothing new), why do you do the contrary of God's

commandments? Why do you bind the poor with iron chains, instead of delivering them? lying hypocrites! would you still dare to say that you are the disciples of him, who said (according to the evangelist *Matthew*, *ch* 15, *v.* 11): “It is not what goes into the mouth that defiles the soul, but what comes out of it—that is what defiles it? If, then, you know all this, and you teach the contrary, is it not on account of your letters of indulgence, by which you entrap the wealth of others? Know, then, that the time is come, when what our Lord Jesus Christ said shall be accomplished (*v.* 13 of the same chapter): All that my father has not planted, shall be rooted up; this is what you do neither know nor believe.

CHAPTER V.

Verse 1.—THE same day that the angel of the Lord ended the above chapter, he said to me: thou wilt receive a letter from afar off, full of objections against the true heavenly doctrine. However, thou shalt not answer it from thyself—it is myself who will answer; for the letter in question has not been written in favour of those who walk in the light, but on account of those who walk in darkness. Therefore thou shalt copy the contents of it literally hereunder. After this command he left me, and did not come again until the third day, on which I received the letter—here it is:

“In humbling myself to the dust before God, I take the liberty to present to your Royal Highness some observations concerning the divinity of Jesus Christ. I first beg of you to read with devotion, and profound

meditation, the second Psalm of the prophetic king; sublime words, which seem to suit particularly well to the present epoch. How must the sixth and the seventh verses of the same Psalm be understood, where the prophet speaks of Jesus Christ; and where it is impossible that the expressions which he uses could be applied to merely an *angel*. It would be necessary to quote the whole of this divine book, if it was my intention to enlarge." While I was copying the above passage, the Angel of the Lord appeared again to me, and said: There is no man upon earth who can unveil the mysteries of God, nor discover his everlasting decrees; and even the angels of the Almighty only know how to execute the commands which they receive from his mercy, on account of his love for every thing which he has created, in his inexhaustible wisdom. All is pure in the Eternal; but what comes from man is impure—and even that which has been put into his mouth by the spirit of heavenly truth becomes impure, through the spirit of man. It is thus that they have falsified what comes from God, by the Old Testament, as well as what comes from him by our Lord Jesus Christ, and which, being found written in his gospel, is the Old Testament; for God Almighty has never changed what he decreed, since the creation of the heavens and of the earth; but through the effect of his pure love, which emanates from his mercy for all his creatures, who are his children, in this world, he has renewed by our Lord Jesus Christ his Old Testament, which perverse men had falsified, on account of their wickedness. And when, according to the holy will of the Almighty, the Bible shall be restored in its primitive purity, it will be seen that our Lord Jesus Christ has said nothing new. As to the Psalmist, and what he has said, *Psalm 2, v. 6, 7*, as well as to a great number of

declarations contained in the book of Psalms, let them be compared with what is written in the *2nd book of Samuel* (*ch. 7, v. 12, 13, 14, 15, 16*), and it will perhaps be understood what David means when he says (*Psalms 2, v. 7*): “I will declare the decree of the Eternal; he has said unto me: Thou art my Son—this day have I begotten thee;” for these words have nothing in common with him who descended from Heaven, to accomplish upon this earth the holy will of his Heavenly Father; since he who existed before Abraham has not been begotten to-day, and could not be so to-morrow.

“Now it is impossible (said the pious man, who directed the pen which traced the observations in his letter), that the words which the prophet, King David, uses relating to Jesus Christ, could be applied to an angel only; and it would be necessary to quote the whole of this divine book, if it was my intention to enlarge. But I pass on to these sublime words of Isaiah (*ch. 9, v. 6*): ‘The child is born to us—the son has been given to us; and the government has been placed upon his shoulder; and they shall call his name the Admirable, the Counsellor, the mighty and powerful God, the Father of Eternity, the Prince of Peace.’ How apply all these denominations to an heavenly spirit?” This is the answer of the Angel of the Lord:

V. 2.—Isaiah, the prophet and true servant of God Almighty, said at that period, what is now accomplished; for hypocrisy and imposture have applied all these denominations to the Angel of God’s presence, and who is our Lord Jesus Christ. So the prophecy of Isaiah is accomplished; but it does not say that the child which was to be born then was God himself—it merely says, that *they* shall give him all these denomi-

nations—and the word *they* sufficiently proves, that it is not God who gave them to him, but the men who have never known either Jesus Christ or his Heavenly Father. Effectually, if the world had known what the Eternal is, no one would have taken our Lord Jesus Christ for God himself. Now let those who wish to see clearly, read what is written concerning Jesus Christ by the prophet Isaiah (*ch. 49*): “Listen, O isles, unto me, and ye people from afar be attentive. The Eternal has called me from my birth; from the bowels of my mother has he made mention of my name; he has made my mouth like unto a sharp sword; he has protected me under the shadow of his hand, he has rendered me like unto a well-polished arrow; he has secured me in his quiver, and he said to me: Thou art my servant; Israël is he in whom I will be glorified by thee; and I said: I have laboured in vain—I have spent my strength for nought, and without advantage; nevertheless, my right is *near to my God*. Now, then, the Eternal, who formed me from my birth *to be his servant*, has said—that I bring Jacob again to him; and Israël is not gathered; yet shall I be glorified in the eyes of the Eternal, and *my God shall be my strength*; and he has said to me: It is a light thing that thou shouldst be *my servant*, to re-establish the tribes of Jacob, and to bring back the remains of Israël; *but I have given thee to be the light of nations, and to be their salvation, unto the end of the earth*. Thus said the Eternal: *the Redeemer and the holy one of Israel*, to him who is contemned, to the detested nation—to him who is the slave of rulers.” Therefore the Eternal—God Almighty, who himself names our Lord Jesus Christ, his servant, justifies that he is not God himself, nor even the Redeemer;

since it is the Eternal—the Holy One of Israël, who gave his eldest Son to be the light of nations. Which Jesus Christ confirms himself (according to the evangelist *John*, *ch.* 8, *v.* 12) : “ I am the light of the world ; he who follows me walks not in darkness, but he shall have the light of life.” And he says (according to the same Evangelist (*ch.* 12, *v.* 46) : “ I, who am the light ; I am come into the world, so that whosoever believes in me may not remain in darkness. Thus, what Isaiah has said of him, is also justified by our Lord Jesus Christ himself.

V. 3.—“ But (said the pious man in his letter), leaving aside the Old Testament, let us examine the New one, and see the parts applicable to our subject. At *ch.* 2, *v.* 23, of the gospel according to St Matthew, it is said that Christ shall be named Emmanuel, which signifies, *God with us.*”

This is the answer of the Angel of the Lord :—Our Lord Jesus Christ said himself (according the evangelist *John*, *ch.* 16, *v.* 32) : “ Nevertheless I am not alone, for my Father is with me ;” and it is the Eternal himself who bears testimony to his Son, our Lord Jesus Christ, by his servant Isaiah, when he said (*ch.* 42, *v.* 1) : “ Behold my servant, whom I will uphold ; he is my elect ; my soul has placed its affection on him ; I have put my spirit upon him.” Since, then, God was with Jesus Christ, he was also with those to whom our Lord was sent ; and by this truth, “ God with us,” in the name of Emmanuel, is justified ; for the Eternal, God Almighty, has promised to be eternally with all those who do his holy will, according to the Gospel, which comes from him, and from him only. Wherefore the Lord Jesus Christ himself said (according to the

evangelist *John*, *ch.* 8, *v.* 26): "But he who sent me always speaks the truth; and what I have learnt from him, is what I publish in the world." This is why the prophet, the servant of the Eternal, said what our Lord Jesus Christ has repeated himself (according to the evangelist *John*, *ch.* 6, *v.* 45): "They shall all be disciples of God himself;" and this God, who calls Jesus Christ his servant, is the same who said to Moses (*5th book*, *ch.* 18, *v.* 18): "I will raise up to them a prophet from among their brethren like unto thee, and I will put my words into his mouth; and he shall say to them all that I shall have commanded him." And this prophet is he of whom God himself spoke, by the mouth of his servant Isaiah (*ch.* 41, *v.* 27): It is I, the first, who said to Sion: behold, behold them! and who shall send to Jerusalem a messenger of good tidings; and these good tidings are the gospel, the heavenly doctrine of our Redeemer, the Almighty, through Jesus Christ our brother.

V. 4.—"I hasten (said the pious man in his letter) to quote the profound words of the evangelist John, *ch.* 1, *v.* 1: In the beginning was the Word; and the Word was with God; and this Word was God—as well as the other verses unto the sixth; in parallel with *Ephesians*, *ch.* 3, *v.* 9: "This grace has been given me, to make evident before all men, what is the communication that has been granted to us, concerning the mystery which was hid at all times in God, who created all things by Jesus Christ."

This is the answer of the Angel of the Lord: What is the profundity of man; his malice? If this is meant, by the logomachy invented under the name of the evangelist John (*ch.* 1, *v.* 1), then is it reasonable to say—what do these profound words signify, of which John never

was the author, for they are merely words void of sense, and solely the work of those who, since so many centuries, have made our Lord Jesus Christ, the mediating Saviour of this world, pass for God himself. "The Word was from the beginning; the Word was in God, and the Word was God." What is a word? It is but a word: and this word, according to imposture, is the second person of the divinity. "The Word was from the beginning: and the Word was in God, and the Word was God." Is not the absurdity of this doctrine evident? Can the Eternal have a beginning, and can any person whatsoever say, that the Almighty only existed at the beginning in a Word? Has not the Lord Jesus Christ himself said: "No one knows the Father but the Son; and no one knows the Son but the Father?" And (according to the same Evangelist, *ch.* 6, *v.* 46), has not the Lord Jesus Christ repeated this truth? Where, then, and to whom, has the Lord said that the Heavenly Father was a Word? Where has he said that this word was himself, and that it was he who created all things? Where has he said himself, as imposture would make believe (*v.* 14), that this same Word made itself flesh? God Almighty is the Holy Ghost; and the Holy Ghost made himself flesh! Blind men! can blasphemy be pushed farther? (*Ch.* 9, *v.* 12, according to Mark), The Lord declared that Elias is already come; and (*ch.* 11, *v.* 13, according to Matthew) he speaks positively of me, of whom he says (*v.* 14), "and if you will receive it well, this is Elias who was to come." The Lord Jesus Christ said the truth; and it is I, the Angel of the Lord, who demand in my turn, why the falsifiers of the truth make me say (*ch.* 1, according to *John*, *v.* 21) to the priests and to the Levites: "I am not he." Is it not to annihilate, by similar falsities, what

Jesus Christ has said himself? How can any one believe now, what *he* says who wrote the blasphematory fable, that God was only a word; and that this word was God, who made himself flesh? I, the Angel of the Lord, who speak to thee—I am Elias, and the same John the Baptist of whom the Lord Jesus Christ has said: “He shall come again to re-establish all things, according to the truth and to the justice of God.” So, when our Lord Jesus Christ spoke thus of me to his disciples, I no longer existed corporeally in this world; for the head of the body which I then inhabited had been cut off by a sharp instrument. How, then, could I come again, except by the power of the Almighty? and because it is thus, why will they not believe what I say? Have I not proved even to demonstration, and by the words of Jesus Christ, that I speak the truth?

V. 5.—Would they wish, then, to destroy all these heavenly testimonies, by the alienation of mind of those, who, on account of their iniquity, have falsified the heavenly truth? It is written in the epistle of Paul to the Ephesians (*ch. 3, v. 9*): “and to make all men see clearly, in what manner has been dispensed the mystery hidden, since so many centuries, in God, who has created all things.” Why, then, are there books under the title of the Gospel, and in which the frenzy of blasphematory men has added these words—*who has created all things through Jesus Christ?* Why this falsehood, if it be not to maintain the infernal imagination of the sect of Nice, who, more than three centuries after the passion of the Lord Jesus Christ, declared him to be what he is not. So if the impostors have said, under the names of the apostles, such perverse things as may be read in the epistle, called catholic, of the apostle Jude (*v. 5*), where it is written: “Although you are already instructed in

these things, I wish to place before your eyes how Jesus, having saved the people of bondage in Egypt, afterwards made those who were without faith perish." What truth would any one still pretend to find in the history of the apostles, disguised by persons, of whom our Lord Jesus Christ spoke to his disciples (according to *Matthew, ch. 7, v. 15*), where he says: "Beware of false prophets, who will come to you disguised like sheep, and who within are ravishing wolves; and (*v. 16*) you shall know them by their fruit." Verily, verily, it must be the child of the devil to blaspheme in such a manner, and say: It is Jesus Christ, who delivered the children of Israël out of Egypt, and not the Eternal, who, at the beginning, was only a Word; and for this Word to be something more, it was necessary that it should make itself flesh, on account of the power of the Devil, who, according to the extravagance of the Catholic, Apostolic, and Roman doctrine, was a mighty God. And the true mighty God—he who has said: "I raise my hand towards Heaven, and they shall know that I am the Eternal, the living God"—was only a word. This God, who spoke to Abraham, saying to him, according to *Genesis (ch. 17, v. 1)*: "I am the powerful Almighty God; walk before my presence and in righteousness: this God, who said to Moses (*Exodus, ch. 3, v. 6*): "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob:" this God, who has said (*ch. 20, v. 2*): "I am the Eternal, thy God; and (*v. 3*) thou shalt have none other Gods:" this God, who has said (*ch. 32, v. 39, of the 5th book of Moses*): "See now that it is I, that it is myself—that there is no other God but I. I make die, and I make live; I wound, and I cure; and no one can deliver himself out of my hand." This God, who said to his servant Isaiah (*ch. 42, v. 8*): "I am the Eternal, this is my name; and I will not

give my glory unto another, nor my praise to graven images :” this God, who has said (*ch.* 43, *v.* 10) : “ There has been no Almighty God before me who has formed any thing, and there shall not be any *after me* ;” and (*v.* 11), “ It is I—it is I who am the Eternal, and there is no other Saviour but I :” this God who has said (*ch.* 44, *v.* 8) : “ There is no other rock ; I know no other :” this God, who has said (*ch.* 45, *v.* 5) : “ I am the Eternal, and there is no other ; there is no other God but I :” this God who has made known, from the rising sun to the setting sun, that there is no other—this God who has made men know, since their existence, that there is no other—this God who has said (*v.* 7) : “ It is I who form light, and who create darkness, and who make peace :” this God who has said (*ch.* 46, *v.* 5) : To whom would you liken me, and to whom would you make me equal ? to whom would you compare me, to say that we were like ?—this God who has said (*v.* 9) : “ Remember the things which have been formerly ; for it is I who am the mighty God ; there is no other God, and there is no other like unto me.” How, say I—I, the Angel of the Lord—would any one pretend that this God, before the birth of the body of our Lord Jesus Christ, was only a word, which made itself flesh ? and, according to this diabolical fable, the cousin of Jude, named Thadeus ; since they make this latter pass for the cousin of our Lord Jesus Christ, because he was the son of Mary, the sister of the holy Virgin ? Verily, verily, such a blasphematory combination, if it came from men, would make the angels of hell blush, and even the father of lies would be ashamed.

V. 6.—For if God Almighty was but a Word, and this word had made itself flesh — flesh, which comes

from the earth, and which is earth—how could this Word exist before the creation of this earth? Is it therefore that the falsifiers of the heavenly doctrine of our Lord Jesus Christ, have made the body of the Son of God ascend into Heaven, to dethrone and drive out him who is, and who will be for ever, what he was before all things? Or is it to establish what did not exist, according to their empty talk of a Word? Or is it to approach themselves nearer to the parentage of *Saint Jude* and of his Aunt, by the flesh of their God, which they have invented for the support of their doctrine, by which they say that they are the representatives of the first apostles of our Lord Jesus Christ? For before the council of the impostors of Nice, the fable of the word which had made itself flesh did not exist, any more than that, by which they wished to make our Lord Jesus Christ pass for him, who conducted the children of Israël out of Egypt. And it is the Angel of the Lord who tells it to you that you are false prophets, and he says it to all you who would wish to pretend the contrary—in fact it is I who am spoken of in Exodus (*ch. 3, v. 20, 21, 22, 23*): It is I of whom the Lord speaks—the Creator of all things, the God of all creatures, both in the Heavens and on the earth, the God of your Lord Jesus Christ; it is himself who makes mention of me (*ch. 32, v. 34*): it is I who am spoken of in the first book of Kings (*ch. 17, v. 1*): it is I who have said before Jesus Christ my Lord, upon the earth—“the Eternal, the God of Israël, in the presence of whom I assist, is living:” it is I who am spoken of at *ch. 18*, and at *ch. 21*, and again at *ch. 2*, in the second book of Kings: it is I of whom our Lord Jesus Christ said: “He is to come again upon the earth, to re-establish the heavenly doctrine, which has been falsified by those who, like madmen, pronounce nothing but folly, and whose hearts are only addicted to

iniquity, to execute what they dissimulate, and to pronounce falsehoods against the Eternal—to exhaust the soul of him who is hungry, and to take the drink from him who is athirst. And you all, who still pretend that the aunt of your *Saint* Jude or Thadeus, is the mother of God—I announce to you, that you render yourselves guilty of inventing a mother of the Eternal, for this invention comes from the impure spirit, to lose the afflicted by false words—false even when the poor man speaks, according to the justice of his heart; for it is by this invention that you make men learn, from the cradle to the grave, that your holy Virgin can intercede, and that she can even blot out the sins of man—for it is imposture which pretends that nothing is refused her by God, on account of her holiness, which you deduce, simply or knowingly, to deceive, from the fable which they make the wife of Joseph utter, who certainly was a virgin until her union with her husband, and who thereby was sanctified, according to the holy will, and according to the incomparable wisdom of the Eternal, to be the mother of the body of our Lord Jesus Christ: But if Mary had conceived of the Holy Ghost, who is God, the Eternal himself, and that she had been instructed by the Angel of the Lord, in the sense which the falsifiers of the truth maintain—how is it that this same woman, and in presence of her husband, declared publicly her Lord—her God, according to your blasphematory fable, to be out of his right senses, on account of his heavenly doctrine? There are persons who, through the imposture of Nice, have wished to change the sense of *ch. 3, v. 21*, according to the evangelist *Mark*; this is why there is found in certain books, lately put in circulation under the name of the New Testament, the same verse thus transformed: “ And when his parents

had learnt that, they went out to take him, for it was said that he had fainted away."

V. 7.—So then, if you, people of the nineteenth century, in the interest of your pretended ministry, and for your advantage, change so lightly the contents of the history of the children of Israël, and the Scripture, in the Syriac or Hebrew languages--what can be said to the people of Nice, who, by force of blows, falsified the heavenly doctrine of our Lord Jesus Christ even, for the profit of their imposture? Do you know what you have taken charge of by your ministry? I, the Angel of the Lord, answer you, that very few among you either know or will comprehend what is said by Isaiah (*ch. 29, v. 18*): "In that day shall the deaf hear the words of the book, and the eyes of the blind shall be delivered from obscurity, and shall see out of darkness." What he said is not for the children of Israël, nor what is contained in these verses, unto the 24th, where it is written: "And those whose spirit has wandered shall come to understanding, and those who murmured shall learn the doctrine;" for all have been dispersed. And as to those who are in question (*ch. 4, v. 13*), how would you bring them back to the holy seed, which is the true heavenly doctrine of our Lord Jesus Christ? Blind idolaters! papal menials! how would you discharge yourselves of what the Eternal said: "Keep what is right, and do what is just, for my salvation is near to be revealed? Have you brought back to the holy seed in question, since so many centuries, the dispersed children of Israël? Do you think that they can be converted by means of fables and of lies? Do you believe that you can persuade the Israëlites, who all know the history of their fathers, that the wife of Joseph, who, after the birth of the body

of our Lord Jesus Christ, brought into the world six more children, remained a virgin? Blinded guides! does not the evangelist Matthew (*ch. 13, v. 55*), bear testimony against your lies, by writing what the contemporaries of our Lord Jesus Christ said: "Is he not the son of the carpenter Joseph? Is not his mother called Mary; and his brothers, James, Joseph, Simon, and Jude—and (*v. 56*) are not all his sisters amongst us?"

V. 8.—Does not the evangelist Mark (*ch. 6, v. 3*), bear the same testimony? And I, John the Baptist—the Angel of the Lord, I bear the same testimony, in the name of the Eternal, the God of Israël, the Creator and the Heavenly Father of all men, and of all the angels in the Heavens and on the earth; and I declare unto you, that the mother of the body of our Lord Jesus Christ, as well as of all his brothers and sisters, and Joseph himself, were very far from believing in the heavenly doctrine, which the Angel of God's presence preached upon the earth, and that they all remained Jews, during the whole time of their life upon the earth. This is why our Lord Jesus Christ said (according to the evangelist *Luke, ch. 8, v. 19*), when his mother, according to his earthly body, and his brethren, came to find him, and when it was said to him—your mother and your brethren are without, he answered, as may be read at *v. 21*: "My mother and my brethren are they who listen to the word of God, and who put it into practice." Thus Mary, the wife of Joseph, did not believe, since she did not follow the word of God. And does not the evangelist Mark (*ch. 3, v. 35*), bear the same testimony, as well as the evangelist Matthew (*ch. 12, v. 50*), where the Lord Jesus Christ says: "For who-

soever shall do the will of my Father who is in Heaven, the same is my brother, my sister, and my mother; and I, the Angel of the Lord—I bear you testimony, that these are the true words of our Lord Jesus Christ.

V. 9.—And it is, moreover, on account of the incredulity of the mother of the earthly body of our Lord Jesus Christ, that he said (according to the evangelist *Luke*, *ch.* 11, *v.* 28), when a woman cried out to him (*v.* 27): “Happy the loins which bore thee, and the paps which gave thee suck;” “But happier they who listen to the word of God, and who put it into practice.” And since the first Apostles, and the Lord Jesus Christ himself, bear testimony in this manner against the impostor of Nice, and against those who have invented the fable of the ascension of Mary, in body and in soul—how would you, blind guides! bring back to the heavenly truth, as is your duty, the Israëlites, who have wandered from the true commandments of the Eternal through the same incredulity as that of Mary, whom you make pass for the mother of a God, who is not the true, and, consequently, not the God of the children of Israël; for it is the Eternal, who has no mother, and who was never born, either on the earth or in the Heavens, which he has created, according to his eternally admirable wisdom. And it is I, the Angel of the Eternal, who say so to you in His holy Name, and in the name of our Lord Jesus Christ, the angel of his presence—who truly said: “I am before Abraham;” but nowise, and in no place, that he was eternal, like his Heavenly Father.

V. 10.—So, then, your doctrine, which you call Catholic, Apostolic and Roman, is only *falsehood*, *lies* and *imposture*, supported by some columns borrowed from

the true heavenly doctrine, but only to hide your imposture beneath the pedestals—effectually, you call yourselves Catholics. What does this word mean? It signifies universal. But where is the universal faith in your doctrine? Have you not borrowed even the word Catholic, on account of the combination of your doctrine? Where is there one among you, who call yourselves Catholic, Apostolic and Roman priests, that has not had doubts concerning what you yourselves teach unto others. Where is there one among you, that has taken possession, against the injunctions of our Lord Jesus Christ, of the titles of Archbishop, Bishop, and My Lord—of Cardinal, or Pope, who does not know that your doctrine is a combination of the paganism of the Jews and of Moloch, which made people pass through fire to be saved? Your burlesque dress during the service which you pretend to render to God, whom you do not know—whence does it emanate? Are not your mitres a mark of those false priests, who have been condemned by our Lord Jesus Christ, and by the Eternal himself? Whence does your custom of besprinkling come? Why do you abruptly throw your pretended holy water in the eyes of those, who have been already sufficiently blinded by your false doctrine? Whence comes the usage of your censors? The Pagans and the Jews, who have all been condemned by the Eternal, did they not do the same thing before their idols? Is not this why the Eternal said, by his servant Isaiah (*ch.* 1, *v.* 13): “Do not continue to bring unto me oblations of nought; I hold the odour of them in abomination?” And (*ch.* 66, *v.* 33) does not the Eternal say—“that he who makes an odour of incense, is like him who would bless an idol.” Now, since you do all this, is it not therefore you have baptized your doctrine by the name of Catholic, so as to prove that it is uni-

versal? Hypocrites without prudence! liars without equal! whom do you pretend to serve, by that invention of false Romish priests, called the holy mass, which invention has only been made, to reproduce for your advantage—under another mask—the burnt sacrifices, the offerings, and all the traffic of the sacrificers of the Jews—of ancient heathenism? Did not our Lord Jesus Christ say, when he presented the cup to his disciples, on the night that he was betrayed: “Drink all thereof?” Why, then, have you taken this same cup from those who believe in Jesus Christ; and those who, by their faith, believe in God through Jesus Christ, and who are thereby the disciples of God himself—are they not worthy to partake entirely of the feast of the commemoration of the Lord? Now, since you have taken possession of the cup, for yourselves only, whose disciples are you? If you say, we do this for the benefit of others; who has prescribed you such an act? Who has told you to make atonement for those who have sinned towards God, by committing all sorts of evil against their neighbour? Your doctrine, then, is neither from Jesus Christ nor from God, who has reprobated the sacrifices of sheep, of oxen, and of burnt offerings; in place of which, the imposture of Rome has put your mass, whereby you blaspheme the Eternal day and night, by preaching that you can, thereby, deliver souls from the sins which detain them in purgatory—purgatory which the blasphemers, who have slipped, like thieves and robbers, into the sheepfold of our Lord Jesus Christ, have invented to catch and seduce the ignorant, at the expense of these last, and to become possessors of the wealth of others? Perverse people! whose disciples, then, are you? Do you not shudder to represent the Eternal as a monster, who gives birth merely to satiate his

vengeance—the Eternal, the heavenly father, who, through his pure love, has created the soul, of which he is father; this father, whose mercy is without end? Monsters that you are yourselves! are you not the disciples of the devil, since you do what pleases your master, who, from the beginning, was a homicide, and an enemy to the heavenly truth—because he is the father of lies? Malefactors without equal! who told you, except the falsifiers of the doctrine of our Lord Jesus Christ, which is even the doctrine of the Eternal, that the Almighty would place what came from him into the hands of the devil to be purified? Fools! who has taught you, that the devil is fit to prepare for Heaven souls which have gone astray? Children of depravity! do you not even disown, by your infernal doctrine, the almighty power of God, whom you do not know?

V. 11.—Certainly God Almighty, in his wisdom and in his everlasting justice, has said: The wicked shall find their reward, according to their works, in a place which our Lord Jesus Christ compared to a burning furnace, where there shall be weeping and gnashing of teeth; and the righteous shall shine like the sun, in the kingdom of their Heavenly Father. But he only spoke in a parable, which is justified, when he said: “Verily, verily I say unto you, that the *gnawing* worm dies not, and that the fire of their repentance is not extinguished.” Now, then, learn that this never-dying worm is not your purgatory, and that the fire which is never extinguished is not hell, where imposture pretends, that the fire which burns therein can be extinguished by the saying of your masses, for which you cause yourselves to be paid, according to the estimation of Romish shekels, prescribed by your great modern sacrificers, as in the times of the

Jews and of ancient heathenism. Learn what that means which is written, according to the evangelist Mark (*ch.* 9, *v.* 47, 48) : “ Where the worm dies not, and the fire is not quenched ; for fire shall be unto them like a salt, and salt ought to be put to every victim.”

V. 12.—Since then, our Lord Jesus Christ himself calls the wicked, victims; and the parabolical fire, the salt of repentance, under the image of the gnawing worm, which only signifies the remorse of conscience that follows it into eternity ; your purgatory, then, is incontestibly an abominable falsehood, and has been invented by the falsifiers of the heavenly doctrine, merely for their own advantage ; for God only, in his holy wisdom, and by his divine mercy, has reserved to himself the right of his incomparable justice, and to efface the iniquity of his children according to their repentance. In fact, the Angel of the Eternal’s presence, who is our Lord Jesus Christ, said—that every thing was possible by the power of God, his heavenly father. As for you, blinded guides ! who have attached yourselves to lies, in preference to the heavenly truth, know then, that the soul without the body is insensible, and, consequently, cannot be attacked by the flames of your chimerical purgatory ; and since the earthly body, through the impenetrable decrees of the Almighty, goes into the earth from whence it came, as every one sees ; say, then, what becomes of the soul until the day of your resurrection, such as you preach it. Blinded guides ! learn at length, what, through his mercy, the Eternal, the Heavenly Father, has commanded me to declare unto you in his name, and in the name of Jesus Christ, who spoke plainly when he said to Nicodemus, according to John (*ch.* 3, *v.* 3) : “ No one can see the kingdom of God, if he be not born

again." Now, since he said (v. 6), "what is born of the flesh is flesh, and what is born of the spirit is spirit," he has confirmed, that earthly bodies enter into the earth; and because he said (v. 7), "you *must* be born a second time"—the soul, then, which is spirit by its origin, must be born again in an heavenly body, there, where the Almighty recalls it in his justice, to reward it according to its deserts. For, as the soul without the body is insensible to pain, in the same manner is it, without the body, insensible to heavenly delight; for it is by means of the organs of the body that the soul sees, that it hears, that it remembers; and it is thereby that remorse will follow it, until the time when the Heavenly Father, in his mercy, wills to efface its iniquity by a body, in which, through the grace of the Heavenly Father, it no longer remembers the past: and verily, verily, and in the name of the Almighty, I say unto you that it is thus; and therefore the Lord Jesus Christ said (v. 11): "I speak of what I know, and I bear testimony of what I have seen." Now know well, that he has never spoken in the plural number, and that all which is contrary to truth, and incomprehensible to the spirit of man, is a falsification of those who, on account of their hideous traffic, like enemies of the heavenly truth, have sown their tares among the wheat, which is the primitive gospel of our Lord Jesus Christ, who did not say, as is written (v. 5): "If he is not born again, of water and of holy spirit." These words are another false exposition, like so many others, invented for the profit of imposture. For what is born of holy spirit, is born of God, who is the holy spirit; and what comes from God is pure, and does not want to be purified by water, since water is water, as well as earth is earth; so it is not water that saves, but the mercy of God—it is not baptism that pro-

fects, but the works of God in his justice, which have been taught to men by our Lord Jesus Christ, through the grace of his Father, and our Heavenly Father.

V. 13.—If, then, the Almighty only can efface the sins which, through want of repentance in the earthly life, have not been effaced, by a new body, in which the souls are born again after this earthly life, and only through the effect of divine mercy—how, hypocrites! would you still pretend to be able to efface, for money, the iniquities of men, of which yourselves, through your infernal doctrine, are infallibly the authors. Woe to you, blinded guides! who call evil, good, and good, evil! Woe to you, hypocrites! who make darkness light, and light darkness! who make sour sweet, and sweet sour! who, for money, justify the wicked, and despoil the just of their right for presents! Unhappy men! do not say: Let the Eternal hasten, and let him hurry his work, so that we may see; for your time is come! Therefore, as a firebrand devours stubble, and as a flame consumes straw, thus shall it happen to the root of your doctrine;—you shall be like putrefaction, and your flower shall wither away to nought; because Rome, which is your flower, has rejected the word of God, and you shall bear the punishment of it, since you are the tail, and the branches, of the city of the seven hills: and because it is already a long time since I called upon you to save it—but your pride and your falsehood have opposed themselves to the mercy of God—you shall no longer find mercy. Say not that you do not deserve such severity, because you have believed in the transmission of the first apostles. I the Angel of the Lord—I answer you, in the name of the Eternal, that you have had the contrary from the hands of our Lord Jesus Christ. It is he who

is the master, and not the Apostles. It is he who said to you : “ I am the true vine, and my Heavenly Father is he who has cultivated it.” He who said to you : “ Dwell in me, and I will dwell in you.” It is he who has said : “ As the branch cannot of itself bear fruit, unless it remains united to the vine, in like manner you cannot bear any, unless you remain united to me.” It is he, the master, who said, that nothing was to be added to it, or taken from it, not even a single jot. It is he who said to you : “ Pray unto your Heavenly Father in secret.” And you have invented procession upon procession, to occasion scandal in the crossways. And, instead of preaching the gospel of the Lord, you have invented the mass ; and while your lips pronounce a multitude of words in a foreign language, which no one understands, you amuse the ignorant by long prayers, that they address to the saints, which you yourselves have invented. And, instead of teaching them to prostrate themselves before the Eternal only, you make them kneel down before their graven images. Hypocrites ! it is just of you that Isaiah spoke, when he said : “ They shall be covered with confusion, since they have employed gold and silver, and even the trees of the forest, to make graven images, before which they say their prayers, so as to be delivered from their iniquities.” And it is thus, that imposture, in all times, has made the children of Israël wander from the Eternal. It is in this manner that the descendants of the children of Noah have been conducted, even to the crimes of Sodom and of Gomorrah.

V. 14.—Was not idolatry invented by persons, who were unfortunate enough never to believe in the existence of the living God—although, through his

mercy, he has in all times sent heavenly messengers, to men who had wandered from the truth and from the justice of the Eternal? And, certainly, what would the doctrine of our Lord Jesus Christ be, if it was not that of God? So, since it is, why has imposture gradually placed in contradiction, all that the first apostles have preached according to Jesus Christ—if it be not to mislead the credulous from the true God, and to gain them over to a doctrine, which they can only justify by the blasphematory invention, that Jesus Christ, the Angel of the Almighty's presence, is God himself; and that he sent on Whitsunday the Holy Ghost, like tongues of fire, which rested on each of the Apostles, to teach them to speak in different languages? Blinded guides! how many persons were there, when the Lord Jesus Christ satisfied the multitude with five loaves and two fishes? were there not five thousand? And when he had fed four thousand with seven loaves, did he not say (according to Mark, *ch.* 8, *v.* 3): For some have come from afar off?" Among all these people who were disciples of Jesus Christ, were there not some Parthians, some Medes, some Elamites, some of the inhabitants of Mesopotamia, of Judea, of Cappadocia, of Pontus, of Asia, of Phrygia, of Pamphilia, of Egypt, and of some parts of Lybia, as well as of Cyrene, and those who had come from Rome? Now, was it not the Romans who ruled at that time? What miracle was it, then, to hear disciples of our Lord Jesus Christ—disciples who were from Rome—speak to their countrymen? and because it was the same with all those who preached the heavenly doctrine of the Angel of God's presence, when he was separate from them, and that they spoke to their countrymen in the language of their country; why, then, does imposture dare to advance, that this was effected by the

gift of the Holy Ghost, which divided itself in tongues of fire, to make itself seen in presence of the Jews, who, until this day, make light of your doctrine, because they know from their forefathers the contrary of what you teach at present, against the doctrine of the Eternal, which is no other than that of our Lord Jesus Christ, who has said (*ch. 3, v. 34*, according to John): “For him whom God has sent, says the same things as God, because God does not communicate his spirit with reserve; and this spirit is no other than that of truth, which predominates in the same doctrine as that which the Eternal has had taught to men, since the creation of this world, before Jesus Christ; and Jesus Christ only came to renew it, since that was the truth which he learnt from his Heavenly Father, who sent him for the work of his mercy. So, since it is thus, why wish to maintain this truth by lies? Is it not to annihilate or efface the true God, in whose place imposture, for its interest, has wished to place the Angel of the Almighty’s presence? And why this imposture, if it be not to make believe that all which it has written, under the names of the Apostles, ought to be considered as coming from God himself? why the tongues of fire which imposture has invented, if it be not to take possession, in their way, of the ministry of Jesus Christ? Is it not also for the same cause, that they have put in the mouth of Mary, under the name of the evangelist Luke (*ch. 1, v. 47*): “My spirit has rejoiced in God, my saviour”—and so as to make Jesus Christ pass for him, of whom David speaks in all his prayers; from which they have extracted those words, to put them in the mouth of one who, according to Mark (*ch. 3, v. 21*), was declared out of his right senses—the same being whom they would wish to make pass for God? Would they still dare to

pretend, that all which is written in this chapter comes from her? For if Mary had understood what the Angel of the Lord did really say to her, why did she not believe in the true mission of the Lord, who, according to imposture, was considered by her as her God?

CHAPTER VI.

Verse 1.—VERILY, said the Angel of the Lord to me, through the iniquity of those who have thus disguised the heavenly truth, it is not astonishing that the meek-minded ask, at present, the meaning of *ch. 6, v. 35*, according to John, where it is said of our Lord Jesus Christ: “I am the bread of life; he who comes unto me shall not be hungry, and he who believes in me, shall never be athirst.” What is meant by this bread of life, if it is not the doctrine which comes from Heaven, and from his Heavenly Father, such as he said it himself, according to truth? Did he not say to the tempter from the Jewish priesthood (*ch. 4, v. 4*, according to the evangelist Matthew): “It is not bread only that makes man live; but every word that comes from the mouth of God?” If, then, the Lord Jesus Christ himself calls the doctrine of God, the true bread of life, of which he says (according to John, *ch. 6, v. 50*). “This is the bread of life which has descended from Heaven, so that if any one eats thereof he shall not die. How can it be pretended that it was of his body he spoke, when he said: “I am the bread of life?” (*v. 51*). Did he not say plainly: “I am the living bread, which has descended from Heaven?” So it is not his body which has descended from Heaven—it is himself, the Angel of God’s presence, who

is spirit. Can he be eaten? Blind guides! do you not know that David has said (*Psalms* 27, v. 2): "When the wicked, my adversaries and my enemies, came against me, to eat up my flesh, they themselves stumbled and fell?" Does this mean to say, that there were among the enemies of David, men who had his body in view, to eat up his flesh? If, then, Jesus Christ used the same parable, when he said: "It is my flesh, which I give for the life of the world"—these words signify nothing else but the crucifixion of his earthly body; and it is in this sense that he said (v. 54): "Verily, verily I say unto you—if you do not eat the flesh of the Son of Man, and if you do not drink his blood, you shall not have life in you." For verily I, the Angel of the Lord, say unto you, that if the enemies of the Lord Jesus Christ had not eaten the flesh of his body by the crucifixion, and that this earth had not drank the blood of the Son of Man, where would faith be now, since there are some who, notwithstanding this seal of truth, do not believe? This, then, is why he has said: "It is my flesh which I give for the life of this world." If it had not been thus, and if the Son of Man had not been put to death, how, again could his disciples, from whom they pretend to have received so much power, have believed what they never understood? It was necessary, then, that the heavenly doctrine should be confirmed by the death of the Son of Man—not to make his flesh be eaten by men, but to sanction all that the prophets have said concerning him, and in order that the world might believe that the Son of God truly ascended into Heaven, whence he had come to renew the eternal laws of his Heavenly Father, which have been preached to men in all times by the prophets in vain.

V. 2.—Now, if it be pretended that the twelve disciples, of whom there is chiefly question in the doctrine called Catholic, Apostolic, and Roman, have reported the false interpretation of the parable of our Lord Jesus Christ, (such as it is seen *ch.* 6, according to *John*, *v.* 55, 56, 57, 58). does not the Lord, the Angel of God's presence, bear testimony (*v.* 64) for what I, the Angel of the Lord, say,—that the bread of life is nothing else but the heavenly doctrine? It is the spirit, says he, which vivifies—the flesh is of no use. What I have said to you is spirit and life. But, notwithstanding that, these disciples did not yet understand the Lord Jesus Christ, a truth for which John himself bears them testimony (*ch.* 20, *v.* 9), where he says: “For they did not yet understand what is written, that Jesus was to rise again from the dead.” Now it is after this resurrection that John bears them this testimony. If, then, these disciples had until then understood nothing—how make sure of what they have reported? for it is they who have said (according to *Matthew*, *ch.* 24, *v.* 34): “Verily I say unto you, that this generation shall not pass away before all this shall have happened.” Now every individual of that generation is dead, and those of the following generations are dead also. Where, then, is the truth of what the disciples have reported? For if the Lord Jesus Christ had spoken thus, he would have lied; and if he had but once lied, how could he be the Angel of the presence of God, from whom he came forth to teach the truth which emanates from the Holy Ghost? It is, then, on account of such errors, the Lord Jesus Christ said, that Elias was to come to establish the truth, which has been badly interpreted, or falsified, even, for what is true in its primitive sense. For the Lord Jesus Christ

did say : “ Verily, verily, I say unto you, that this human race shall not pass away before all that happens.”

V. 3.—Therefore, if errors, so important for faith, have been committed by the first apostles, how can any one put faith in what they have written in their epistles, either to the Thessalonians, to the Corinthians, to the Galatians, to the Romans, or to the others ? It is said in the Acts of the Apostles (*ch.* 20, *v.* 28) : “ Be then careful for yourselves, and for the flock whereof the Holy Ghost has established you bishops, to govern the church of God, which he has acquired with the price of his blood.” Certainly it is not astonishing that, after the nonsense in the first chapter, under the name of John, it has been said that the Eternal, the God of the children of Israël, was but a Word, or composed the Holy Ghost of flesh and of blood ; and that imposture says, first that we must eat, and secondly drink of the Holy Ghost. O race of vipers ! who does not perceive the falsity of your doctrine ? Where has the Lord Jesus Christ, even if he were God, said : I establish you bishops, to govern my church ? To whom do you make write in the name of the Apostle Paul, since bishops have only been invented under the Romish papacy ? Is it not by the same imposture that you preach, that one must eat one’s God, and drink his blood, to be saved ? Is it not the Apostle Paul, who taught the Greeks how to celebrate the commemoration of our Lord Jesus Christ ? There was no question at that time of eating one’s God ; but they assembled to eat in community, according to the prescription of our Lord Jesus Christ, on the night when he was betrayed. And did not the first Christians themselves, at Rome act in the same manner ? did they not eat unleavened bread, and meat, in cele-

brating the ever-memorable feast of commemoration of our Lord Jesus Christ? Whence comes, then, the falsification of the primitive truth? Is it not evident, that imposture has invented all that is contrary to what Jesus Christ said himself? Where has the Lord Jesus Christ said that, according to your set form of conjuration, he would descend to conceal himself in flesh and in blood, in the wafer, which is nothing else but unleavened bread? Is it not an invention of the impostors, when they took away the cup from the faithful? for the first Christians, even at Rome, drank all of the same cup, according to what the Lord Jesus Christ had commanded, on the night when he was betrayed. Now this treachery was not worse than the impostures that you have invented, by which you betray him every day: so did Judas only receive thirty pieces of silver. But, as to modern imposture, the prophet Isaiah said with reason *ch. 56, v. 11*): “They are gluttonous dogs, who know not what it is to be satisfied, and they are shepherds without understanding; they have all turned aside, to follow each one his own path—each one, even to the last, follows his avarice. But remember that it is written, that the means which the miser uses are baneful, in finding inventions to lose the afflicted by false words; for it is you who justify the wicked for presents, and thereby you deprive the just of their right. But woe unto you, who shew yourselves mighty in drinking wine, and valiant at putting strong drink into casks, for your hour is before the door!

V. 4.—Since it is the Eternal who (according to the prophet Isaiah, his servant, *ch. 63, v. 9*), himself calls our Lord Jesus Christ the Angel of his presence, and *he* always takes his Heavenly Father for witness of

the truth—why has imposture, from Nice, unto Rome of the present day, made its profit of what has become equivocal, either through the ignorance of the first disciples of Jesus Christ—or through want of understanding the Syriac language, in which the primitive gospel was written? Let them seek in the Syriac or Hebrew languages for the true meaning of these words—the Angel of FAITH, which the modern writers have changed into *presence*; and it will be seen that our Lord Jesus Christ only meant—I and my Father are but one; that is to say, faithful in the system of the laws given to Moses, upon the two tables of stone, and of which no one can dispute the truth, for it is in these ten commandments that is to be found the true gospel, such as our Lord Jesus Christ preached it during all his earthly career. For it is Jehovah, the ever Holy Spirit, the Heavenly Father of our Lord Jesus Christ, who wrote upon the tables of stone: “I am the Eternal, thy God, and thou shalt have no other;—thou shalt make no graven images, nor any likeness of things which are above in Heaven, nor here below upon the earth, nor in the waters. Thou shalt not prostrate thyself before them, and thou shalt not serve them. For it is I who am the Eternal thy God, the mighty God, who punish the iniquity of the fathers upon the children, even unto the third and fourth generation of those who hate me, and who shew mercy unto the thousandth generation of those who love me, and who keep my commandments. Honour thy father and thy mother, so that thy days may be prolonged upon the earth. Thou shalt not kill, and thou shalt not commit adultery. Thou shalt not steal, and thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour’s house; thou shalt not covet thy neighbour’s wife, nor his man servant, nor his maid ser-

vant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

I, the Angel of the Lord, who speak to you—I declare, that all the gospel preached by our Lord Jesus Christ is contained in these words, which the Eternal said: "I shew mercy unto the thousandth generation of those who love me."

V. 5.—Now how can any one love God if he hates his neighbour, of whom the Eternal is the father, as well as he is of him who hates his brother? Therefore, in this commandment to love one's God, is contained the commandment to love one's neighbour, who is the brother. For as the Heavenly Father is the creator—he who made all the souls, and who, by his power, calls all the bodies from nought, to be inhabited by souls which come from the Almighty—all men are brothers and sisters.

V. 6.—Thou shalt honour thy father and thy mother, so that thy days may be prolonged upon the earth. In this ever venerable commandment, is contained the promise of our merciful God. Effectually, whosoever respects his parents will beware of afflicting them, in consideration of their love, which made them watch night and day, from the cradle, in the fear of God, with so much care for the good of their children—and very often with grief, and under the weight of severe anxiety for the true salvation of these children. But happy are they who live in this fear of God, because their children will follow their example; and it is in this way that the blessing of the Eternal shall accompany, from generation to generation, those who truly love their Heavenly Father; for honour thy father and thy mother means also, rise

up before the hoary head, and honour the aged, in the fear of thy God.

V. 7.—Thou shalt not commit assassination, and thou shalt not kill: thou shalt not commit adultery, and thou shalt not steal; for, in the same manner as children follow the good example of their parents, who live in the fear of God, so will children follow the bad example of their parents; and, as the wicked do not live in the fear of God, sin which is in their blood shall be the inheritance of their descendants; and it is thus that the sins of the fathers and the mothers shall be punished by crimes, even naturally unto the fourth generation, according to the eternal justice of the Almighty. For it is written, that the beneficent man does good unto himself; but that he who is cruel troubles his flesh. Woe to those who rejoice in doing evil, and who take pleasure in wickedness; because vengeance shall follow them in their children, and by their actions they shall be condemned, in the name of the laws which have been made to protect mighty villains. Woe, then, to him who robs, for he robs his children. Woe to him who kills, for his children shall inherit vengeance. Woe to those who commit adultery, for their judgment shall be terrible. This is why our Lord Jesus Christ himself said: “Beware of committing such a sin; for I say unto you, whosoever looks at a woman lustfully, is near to commit adultery.”

V. 8.—Thou shalt not bear false witness against thy neighbour, for every false witness is a calumny towards the innocent, and even an abomination for him who makes use of it; and moreover the most worthless being who does make use of it, will despise thee in his heart. Beware

of rendering such a service to any one whomsoever, for thou wilt be hated by both parties, and the lies that are in thy blood shall be the inheritance of thy children, who sooner or later shall fall, through thy bad example, into the snares of misery, whereof thou art the author—because they will do what they have learnt from thee: and it is thereby that the Eternal shall punish them unto the fourth generation, and this judgment is just.

V. 9.—Thou shalt not covet any thing that is thy neighbour's, however small it be; for covetousness is in thy blood, and, consequently, the inheritance of thy children. This is why the Eternal, in his wisdom, said expressly: “Thou shalt not covet thy neighbour's wife;” for if thou give occasion, and she attend to thy covetousness, thou wilt be like a devil, who destroys not only the peace and repose of a soul for the present, but the peace and the repose of several souls for the future; for who can enumerate the consequences of a sin? and how can the wicked, who does not live in the fear of God, provide himself against the hand of the Almighty? The Almighty, who has created all things, and who, by his wisdom, and by his for ever incomparable justice, has placed in the nature of all things the virtue, and the power, to reproduce what has been sown—could he have forgotten him who sows good, and him who sows evil? No, blind mortals! you shall reap, in your children, what you have sown; they shall bear the harm; and woe to you, if, through your venomous seed, you have lost the salvation of their souls! They shall one day appear with you before the tribunal of the Eternal, and it is there—there they will exact from you the everlasting salvation of their soul, which

you have lost, by the example of your iniquity, during your earthly life. It is there that the gnawing worm shall seize upon your soul—for you shall be cursed by those whom you have lost; and this is just: because the righteous, who have lived in the fear of God, shall be rewarded by the same judgment, according to the merit of their good works; since it is neither your Heavenly Father, nor the Lord Jesus Christ, who condemns you, but your works. Neither is it God nor Jesus Christ who rewards you; but all you who have lived in the fear of God, you shall be rewarded by your good works, according to the justice of God. And this is why the Lord Jesus Christ answered his disciples (according to the evangelist *Mark, ch. 10, v. 40*): “But to be seated on my right, or on my left, is not for me to grant you; it is for those to whom it is destined.” For it is the Lord Jesus Christ, who, by the holy will of his Heavenly Father, has made known unto men, that they shall all be judged by their works; and this is why he said: “You shall love your God with all the strength of your soul, and of your heart, and your neighbour as yourselves.”

V. 10.—Now this commandment—you shall love your neighbour as yourselves—bears testimony of what he said (according to the evangelist *John, ch. 7, v. 16*): “My doctrine is not *from me*, but from him who sent me.” And he who sent the Lord Jesus Christ, to renew his doctrine unto the men of the earth, is Jehovah, the God of the children of Israël—he who said, before Jesus Christ (*Leviticus, ch. 19, v. 18*): “Thou shalt not avenge thyself, and thou shalt not bear resentment, against the children of thy people; but thou shalt love thy neighbour as thyself.” And it is the same Eternal who said (*v. 9*): “And when you reap the harvest

of your land, thou shalt not wholly reap the corners of thy field—neither shalt thou gather the gleanings of thy harvest. Thou shalt not glean thy vineyard, neither shalt thou gather every grape; but thou shalt leave them for the poor, and for the stranger.

V. 11.—It is the same Eternal who said (v. 13): “Thou shalt not oppress thy neighbour, and thou shalt not rob him. Even do not let the salary of thy hireling remain with thee until the morrow. Thou shalt not curse the deaf, and thou shalt not put a stumbling-block before the blind. You shall do no unrighteousness in judgment: thou shalt not regard the appearance of the poor, and thou shalt not honour the person of the great—but thou shalt judge both of them justly. Thou shalt not go tale-bearing among thy people. Thou shalt not rise up against the blood of thy neighbour. Thou shalt not hate thy brother in thy heart; thou shalt kindly reprove thy neighbour, and thou shalt not suffer sin upon him.” It is the same Eternal who, in his paternal goodness, said (*Leviticus, ch. 25, v. 35*): “When thy brother shall have become poor, and shall raise his trembling hands towards thee, thou shalt support him;” and, to make himself be clearly understood, the Heavenly Father adds—“even the stranger and the sojourner, so that he may live with thee. Thou shalt take neither profit or interest from him; but thou shalt fear thy God, and thy brother shall live with thee. Thou shalt not give him thy money on interest, and thou shalt not give him thy food to obtain profit therefrom.” Is it not the same Eternal, who, in his incomparable goodness, instructs the misguided like the tenderest father? saying: “I will that thou break thy bread with him who is hungry, and that thou shouldst make the afflicted, who go wan-

dering, come into thy house; that, when thou seest the naked, thou shouldst clothe them, and that thou shouldst not hide thyself from thy own flesh. Then shall the light come forth like the dawn of day, and thy cure shall proceed immediately. Justice shall precede thee, and the glory of the Eternal shall be thy rear-guard; then shalt thou invoke, and the Eternal shall hear thee; thou shalt cry out, and he shall say: Here am I. If thou takest the yoke from off thee, and thou ceaseest to stretch forth thy finger, and speak injuriously—if thou art generous to him who is hungry, and if thou satisfiest the afflicted soul, thy light shall rise up in darkness, and thy darkness shall be like unto noon day.” And it is of this heavenly doctrine that Jesus Christ, the Angel of God’s presence, bore testimony when he said: “And what I have learnt from my Heavenly Father, is that which I publish unto the world.”

V. 12.—How perverse they must have been to have invented under the names of the first apostles, words as false as they are abominable, to efface the name of the Almighty by that of Jesus Christ! Who does not perceive the falsification of the truth, in the epistle of Paul to the Romans (*ch.* 9, *v.* 5), where it is said: “He who is God.” Now I, the Angel of the Almighty, declare unto you that Paul said: “He who is in God;” and not—“He who is God.” Paul did not say (*v.* 3): “Who are united to me according to the flesh”—for flesh does not unite; but he said: “Who are united to me according to my soul,” of which God is the father; for it is by the soul that all men are brethren, and not by the flesh, which can have Abraham for father, that is not ours—not even according to the flesh, since God has created all things?

V 13.—Who does not see, that the meaning of all the writings of the first apostles has been forced, to maintain imposture? For God has never been in Jesus Christ, as they make Paul say to the Corinthians (*Ep. 2, ch. 5, v. 19*): “But God was in Jesus Christ, by his word, which he put into the mouth of his servant” Jesus Christ, of whom it is said, in the epistle to the Colossians (*ch. 1, v. 15*): “In him who is the image of the invisible God, and who is born before all creatures.” Certainly Jesus Christ is the image of God Almighty, since he is the Angel of his presence; but the image is not the original, and God was never born, either before or after the creation of his creatures: and (*v. 16*) does he not bear testimony, that imposture puts Jesus Christ by force in the place of God, to efface him, who sent him to renew his heavenly doctrine unto perverse men? Who does not discover, by the nonsense in *v. 17, 18, and 19*, the imposture of those who have put themselves in the place of God himself, under the name of Jesus Christ, by means of the falsified writings of the Apostles? Certainly God is the chief of all things—but he is not the chief of a church, which justifies sinners for money, and which sells the rights of orphans for presents; nor of those who address their prayers to idols, to be granted by the Almighty, who has said before Jesus Christ (*Isaiah, chap. 32, v. 6*): “For the fool pronounces nought but folly, and his heart is open only to iniquity, to execute what he dissimulates, and to utter lies against the Eternal—to exhaust the soul of him who is hungry, and to take the drink from him who is athirst.” Because it is for this, that imposture has falsified and forced the words of Jesus Christ, who never said that he is God.

V. 14.—The pious old man said, moreover, in his let-

ter, to justify his faith, that it is written in the second epistle to the Colossians (*ch. 2, v. 9*): “For in him dwells all the fulness of the Godhead bodily.” The Lord Jesus Christ has truly said, in the sense explained, that he and his Heavenly Father make only one: but where has he said that he and his Father make three? Certainly spiritual fulness dwelt in Jesus Christ, through the doctrine of his Heavenly Father; and these words of Paul, pronounced thus, are justified by him, in his epistle to the Philippians, where he says (*ch. 2, v. 5*): “Enter on this account”—which means, as he said (*v. 4*), for the interest of others, “into the same sentiments as Jesus Christ had.” It relates, therefore, to a spiritual fulness of the doctrine of his Heavenly Father, and not to a divinity invented by those who have never known the Almighty, or Jesus Christ, of whom they again say (*v. 6*): He who, being in the form of God, has not regarded it as a usurpation to be equal to God.” To be equal to God by all the evangelical virtues, according to the holy will of the Almighty, is certainly not a usurpation; and this equality does not make a God. For the practice of all the virtues that our Lord has prescribed, according to the evangelist Matthew (*ch. 5, v. 45*), is recommended, as he says—that you may be the children of your Heavenly Father. And he adds (*v. 48*): “Be then perfect, as your Heavenly Father himself is perfect.” If, then Jesus Christ himself were God, would not our Heavenly Father, have said—that you may be my children? He who was in truth what he pretended to be—that is to say, the image of God his heavenly father, through the virtues which he had received from the Almighty, to be the example of men—would he not have said: Be thou perfect as myself, who am your heavenly father? Now, if there were on the

earth and in the Heavens, more than one hundred thousand creatures who would truly do the holy will of God—and there are more than that—what then would become of the chimerical Trinity, which exists nowhere but in idolatry? It is thus that false prophets misled nations from the true God: it is thus that they imagined several Gods, on account of their imposture—they even made goddesses; but never were they rash enough to invent a mother of the Eternal, nor to equal any creature to Him, who said to the prophet Isaiah (*ch.* 46, *v.* 5): “To whom will you liken me, and to whom will you equal me; to whom will you make me resemble, to say that we were like?” Unequalled blasphemers! since the Eternal has spoken in this manner, and it is I, the Angel of the Eternal, who repeat it to you—would you still pretend that there has ever been upon the earth, a being who was equal to this only God? The Almighty, who knows all things—he who has created the future—would he have spoken thus, since he would have known that he was to descend from his heavenly throne to let himself be crucified; and in short for the Son of man to be equalled to him, through the effect of your doctrine? Is it not for this motive, that the imposture of Nice has given a forced interpretation to *v.* 6, as well as to the whole chapter, of the epistle of Paul to the Philippians? For, in the genuine manual of the apostle Paul, there is written: “He, who being the the image of God by his virtues, did not think it was a usurpation for him to be equal to God.” But, as the Angel of God’s presence made himself willingly a slave, by becoming similar unto men to save them—this, also, is why God exalted him, and gave him a name, which is above all the names of mortals. Now, if Jesus Christ had been God himself, to what elevation could not the

Almighty, according to your doctrine, have raised himself, without letting himself be crucified beforehand, by the work of his hands? Fools! people without reason! what is the name that God would not have had? Are there names in the Heavens or on the earth, above the name of God? Or would not this name, elevated above all things, have pleased the Eternal more? Or, again, in the names of Jesus Christ, is there more majesty? Is it for that, you make Jehovah descend upon this earth, for him to be baptised otherwise by dust? And if Jesus Christ himself were God—who, then, was he who raised him up, and gave him a name above every other name? Is it the name of Saviour, by which they would wish to prove, (first epistle of Paul to Timothy, *ch.* 2, *v.* 3): “And this is agreeable in the eyes of God, our Saviour.

V. 15.—Certainly God is truly the Saviour; but it does not follow that Jesus Christ is God. For God has said (*Isaiah*, *ch.* 43, *v.* 11): “It is I—it is I who am the Eternal, and there is no other Saviour but I.” Now Jesus Christ is not the Eternal; therefore has he only said: I am before Abraham; but he did not say he was before God. If then the Almighty sent his servant to save the world, Jesus Christ is no other than the mediator; who, as such, had the power, (according to the holy will of Him who had sent him) to save the world by the heavenly truth, and not by his blood, which was only spilt through the iniquity of the Jewish priesthood, and the sins of those, who had falsified the doctrine of the Eternal for their own advantage. But it is a thousand times false, that the blood of the Son of Man was spilt for the sins of the posterity of this world. On the contrary, for the Lord Jesus Christ himself said, according to John (*ch.* 15, *v.* 22): “If I

had not come, and if I had said nothing to them, they would be exempt from sin ; now they are inexcusable in their sins." Therefore *he* is in error, who now knows the truth and the holy will of the Almighty, and who still says: Jesus Christ died for my sins ; and he is ignorant and an impostor, who preaches that Jesus Christ came into this world for sins ; that is to say, to commit the power to efface them into the hands of such a one, or of such another. For Jesus Christ came into this world, to bring thereinto the light of the heavenly truth, which had been extinguished among men, by the imposture of those who declared sinners pure for money and for presents. Jesus Christ incontestibly came into this world, to forearm people against such imposture, by the light of the doctrine of his Heavenly Father ; and this is why those who had made the temple of Jerusalem a den of thieves, had the Son of Man crucified. He did not, then, die upon the cross for the sins of this present world, but he died for the doctrine of his Heavenly Father, who only can save man, through the Son of God, who has said expressly, (*John, ch. 5, v. 29*) : " And they who shall have done good actions shall resuscitate to live ; whereas they who shall have done bad, shall resuscitate to be condemned." Therefore, it is good works which save, and which give eternal life, through the justice, and according to the wisdom, of God our Saviour—and not through the blood of the mediator of the Almighty, who only can efface the iniquity of man, according to his divine mercy, and according to his wisdom.

V. 16.—Since it is thus, why then wish, by all means, to make the mediating Angel pass for God himself, if it be not on account of the imposture of those, who wish to

make mysteries of what is made evidently manifest by Jesus Christ himself?

It is, moreover, quoted to thee, said the Angel of the Lord to me, that it is written (*ch. 2, v. 3*, of Paul to Timothy): “I exhort you, then, to pray—for, according to some, it is a good thing, and is agreeable before, and, according to others, after their spirit, in the eyes of God our Saviour.” Certainly, the prayers of the righteous for sinners are agreeable to God our Saviour, through Jesus Christ. This is what Paul wrote in truth, and he said positively (*v. 5*): “For there is only one God, and only one mediator between God and men—and this mediator is Jesus Christ.” Therefore, he who was sent as mediator, is not he who sent him; for he who sends another in his name, is not the mediator, but really the true saviour, who, through the mediator, our Lord Jesus Christ, has vouchsafed to renew unto the well disposed his everlasting heavenly doctrine, because they had been turned away from it by idolatrous imposture, such as that of Rome, which purifies sinners for money, like the Jewish priests did for oxen, for sheep, for calves, and for all sorts of provisions. And it is on account of the same imposture, that the priesthood of Rome has falsified the writings of the first apostles, to model them according to its ministry, which it has invented, in order to take advantage of the well disposed. For it is to this end that it has invented the traffic, which it has baptized with the name of Holy Mass, in order to extricate from purgatory—and that it has forged its letters of indulgence, for those whom it has lost through its false doctrines.

V 17.—What does the nonsense in *ch. 3, v. 16*, mean: “And, without controversy, the mystery of piety

is great; that is, God has been manifest in the flesh, justified in the spirit, seen by angels, preached to the Gentiles, believed on in the world, and raised up in glory." There are, then, several interpretations upon the words of the apostle Paul—since there are books which are called the Gospel, where it is written in the same verse: "And certainly that is a great mystery of piety, which has been manifested in the flesh, authorised by the spirit." Now neither the one nor the other of these versions was written by Paul, nor by the command of Paul, who had knowledge of what is written and said by the Eternal (*Isaiah, ch. 45*): "Thus said the Eternal to his anointed—to *Cyrus*, whose right hand I have holden, so that I may overthrow nations before him, and that I may take from kings their strength, so that the doors may be opened before him, and that they may not be shut; I will go before thee and make winding roads straight; I will break in pieces the gates of brass, and cut asunder the bars of iron; and I will give thee the hidden treasures and the riches which are kept most secretly, that thou mayst know that I am the Eternal—the God of *Israël*, who call thee by thy name. For the love of *Jacob* my servant, and *Israël* my elect, I have called thee by thy name, and I have designed thee, although thou hast not known me. I am the Eternal, and there is no other. There is no other God but I. I have invested thee with strength, although thou hast not known me, that they may know, from the rising unto the setting sun, that there is no other but I. I am the Eternal, and there is no other, who form light and who create darkness—who make peace and who create adversity. I, the Eternal, do all these things. Heavens, send the dew from above, and let the clouds pour down righteousness; let the earth open, let them

produce deliverance, and let justice spring up at the same time. I, the Eternal, have created this : woe to him who disputes against Him who made him. One pot may dispute against other pots of clay ; but shall the clay say to him who fashioned it : What doest thou ? thou hast no address for thy work. Woe to him who says to his father—what dost thou engender ? and to his mother—what dost thou bring forth ? Thus said the Eternal, the holy one of Israel, who formed it : Question me upon things to come, and upon what concerns *my sons* ; and tell me what I am to do with the work of my hands.”

If, then, the Eternal manifested himself thus in the flesh, before Jesus Christ ; if he preached to the Gentiles who had faith, and to the world, in such a manner that they came back to him, through his heavenly doctrine, which is justified by the spirit, what glory is there, then, for Jesus Christ, if it be not the glory of his Heavenly Father, of which he speaks, according to the evangelist John (*ch. 17, v. 22*), where he says : “ I have also made them partake of the glory which thou gavest me, that they may be one same thing, as we are one same thing.” Does not our Lord Jesus Christ prove by merely these words, that he is not He, for whom imposture would wish to make him pass ? And is not this why this same imposture has suppressed the very words of Jesus Christ, or has falsified them by forcing them, on account of the iniquity, which it practises against the doctrine of the Eternal ? Certainly God has seen angels, for it is he who created them. Certainly Jesus Christ has seen them also, for he was with his Heavenly Father before coming into the world, where he has been elevated to the glory of his Heavenly Father, by the doctrine of the Eternal, by which he is

united to God. Effectually, if Jesus Christ has said (v. 21): "That they may be all one same thing, as thou, my Father, art in me, and I in thee; let them, also, be but one thing in us:" he has condemned all those who would wish to force his words; for if men can be one same thing with God, through Jesus Christ, men would be God as well as Jesus Christ, by whom imposture would wish to reduce the Eternal, conformably to your first chapter under the name John, to a Word, which would have, under the shape of tongues of fire, entered into the first apostles, of whom false men pretend to be the representatives. Unequalled blasphemers! is it not for this that you make yourselves pass for being holy and infallible, by the same imposture which comes from your iniquity? Now, if you are infallible through your inheritance, which, according to your invention, proceeds from tongues of fire—whence comes the farrago of words, upon which you would wish to found your edifice full of falsehood, and which is only supported by the ignorance of those whom you have, since so many centuries, led astray from the heavenly truth, and deceived through your hypocrisy? Whence comes, I ask of you, that they have written under the name of the Apostle Paul to Titus (*ch.* 1, v. 2, 3 & 4): "In hope of eternal life, which God has manifested in its proper time, namely, his word, through preaching, which is committed to me by command of God our Saviour;" and in another book, under the same authority, at the same verses: "In the hope of eternal life, which God has promised before all the centuries—he who is incapable of lying;" and in a third book, at the same verse: "And who gives hope of eternal life, which God, who cannot lie, has promised for *several centuries past*?" Would Paul have inherited several tongues of fire, after the death of certain disciples?

Blasphematory hypocrites! who does not see thereby your work? For Paul, the true apostle of the Lord, never held but one, and always the same language. Hypocrites and liars! it is just of you that he spoke, when he said (*1st epistle to Timothy, ch. 4*): “Now the spirit declares openly, that in course of time there shall be some who will depart from the faith, attaching themselves to erring spirits, and to the science of devils, through the artifices of certain impostors, who will have seared consciences, will forbid marrying, and the use of meats.”

V. 19.—When a prophecy has been accomplished in so evident a manner, it is incontestibly true. Now, is it not the priesthood of Rome, that separated by force the ancient priests from their wives? Is it not the same priesthood, that has forbidden their successors to marry? Is it not the same priesthood, which, in the interest of its traffic, against the doctrine of the Eternal, and against the commandments of our Lord Jesus Christ, has forbidden the use of meats on certain days of the year? Who, then, are these impostors of whom the Apostle speaks, if they are not those of Rome, who have done things still more abominable? For it is they who have not only falsified, by degrees, the Scripture—the writings of all the evangelists, but who have, moreover, disguised all the chapters, and the acts of the ancient Apostles? It is they who, to shelter their infamous and blasphematory inventions, have horribly disfigured the real meaning and the spirit of truth, which is to be found, notwithstanding their infernal works, still shining, like rays of the sun, in the midst of the lies of those whom the devil, the father of lies, has guided, when, to maintain the imposture of Nice, they have perverted the letters of

the apostle Paul to the Hebrews, who dwelt in Jerusalem and in Judea. In *ch.* 1, *v.* 3, the scum of hell dares rashly to reduce in substance the Almighty—the Eternal—the God of the children of Israël—the Jehovah of the universe! to sanction what the devil has inspired them with: they have disguised what David said in *Psalms* 45, *v.* 7, where is read: “Thy throne, O God! is for ever and ever; the sceptre of thy reign is a sceptre of equity; and (*v.* 7), “Thou lovest righteousness, and thou hatest wickedness. Therefore, O God! thy God has anointed thee with an oil of joy, above thy fellows.” Now, since the Eternal has no fellow—which David has confirmed, during his whole life, in his prayers, he did not then speak of Jesus Christ, but of another; and this other was his son Solomon, of whom he says (*v.* 2): “Thou art fairer than any of the sons of men.” Now Jesus Christ was not the Son of Man, not even according to your blasphematory doctrine, since you say that even his body was engendered by the Holy Ghost.

V. 20.—Therefore I, the angel of the Eternal—I, Elias—I, John the Baptist—I, who am he to whom the Eternal said (*Exodus*, *ch.* 32, *v.* 34): “Go now, and conduct the people to the place of which I have spoken to thee;” I, who am he of whom the Eternal spoke to Moses (*ch.* 33, *v.* 2), I say to you, in the name of the same Eternal, that David said to his son Solomon: “Thou lovest justice, and thou hatest wickedness; wherefore my God and thine has anointed thee with an oil of joy above thy fellow creatures.” It is to Solomon that David addresses the words mentioned (*v.* 9): “The daughters of kings are among thy ladies of honour; thy wife is on thy right.” And it is to the wife that David ad-

dresses the words of (*v. 10*) : “ Hearken daughter, consider, incline thy ear and forget also thy people, and thy father’s house ;” for the wife of Solomon was an Egyptian. If then, according to you, falsifiers of all truth, David had spoken of Jesus Christ, how could he have said : Forget thy people, and thy father’s house ?” Is it not from this Psalm that the demoniacs have taken, when they fabricated *v. 8 & 9* of *ch. 1*, under the name of Paul to the Hebrews, where they say : “ But as to what regards his Son, he said to him—your throne, O God ! shall subsist for ever and ever.” Children of the devil ! where—to whom, has the Eternal said : O God ? Workers of iniquity ! where, and to whom, has the Eternal said, according to what you have invented (*v. 9*) : “ You have loved justice, and you have hated iniquity ; it is for this, O God ! that your God has given you the unction of joy, in preference to those who share it with you ?” Instruments of hell ! whence comes it that you say, to support your work of falsehood (*v. 5*) : “ For unto which of the angels did God ever say—you are my Son ; this day have I begotten you ?” Impudent liars ! has not the Eternal said (*Isaiah, ch. 45, v. 11*) : “ Thus said the Eternal, the Holy One of Israël who formed it—question me upon things to come, and upon *what concerns my sons* ; and tell me what I am to do with the work of my hands ?” Who, then, are these sons of which the Eternal speaks ? Is it of you—who make Jesus Christ be engendered to-day, and who to-morrow make him pass for the Eternal ?

V. 21.—The God of the children of Israël, the Jehovah of the universe, is truth, and truth does not want to be supported by falsehood. Now if Jesus Christ, the son of the Eternal, is according to imposture, God him-

self, whence comes, then, that it has added to the same v. 5, that God said: In another place will I be his father, and he shall be my son. Where is this place? The Eternal truly spoke thus; but this nowise regards Jesus Christ—because it was to David that he spoke in this manner, for his son Solomon, by the prophet Nathan, when he said (*2nd book of Samuel, ch. 7, v. 14*): “I will be his father, and he shall be my son.” If, then, God Almighty, in his paternal goodness, calls all the angels, and even the Son of Man, his sons, how prove, by a common title, which naturally belongs to the origin of our Lord Jesus Christ, that thereby he must be God? Now, if he were God, how can imposture, which pretends to have so much knowledge of the Eternal, seek for the proofs of his divinity in falsehood? for it is evident that the Eternal speaks of the son of David, and not of his son, by saying: “When thy days shall be fulfilled, and thou shalt sleep with thy fathers, then will I raise up thy posterity, after thee, a son that shall come forth from thee, and I will establish his reign. He shall build a house to my Name, and I will establish the throne of his reign. *I will be his father, and he shall be my son.* If he commit any iniquity, I will chastise him with the rod of man, and with the calamities of the sons of men. But my mercy shall not depart away from him, as I withdrew it from Saul, whom I removed from before thee. Therefore thy house, and thy reign, shall be for *ever assured before my eyes.*” Now, since it is Solomon who built the temple of Jerusalem, it is not then of Jesus Christ that the Eternal spoke. And, because it is thus, why employ false witnesses to prove that Jesus Christ is what he is not?

V. 22.—Why does this same imposture pretend that

the Holy Ghost predicted, that the Messiah would be the king and the sacrificer of the church, because David said (*Psalms* 110): "The Eternal said to my Lord—Sit thou on my right hand, until I have made thy enemies thy footstool." It is David who said this: is David the Holy Ghost? Why has imposture purposely divided these seven verses, which belong to the preceding psalm? Is it not to alter the true sense? for it was in the midst of these complaints of David, that the prophet Nathan went unto him, and it was he that then said to David: "The Eternal has said to my Lord—sit thou on my right (that is to say, according to the language of the times of the children of Israël); walk before the Eternal in integrity, until he has made thy enemies thy footstool. The Eternal shall send out of Sion the sceptre of thy strength, saying—rule in the midst of thy enemies. Thy people shall be a people full of free will, on the day that thou shalt assemble thy army in holy pomp; thy posterity shall be like the dew which is produced from the bosom of morning." It relates, then, to David, and not to our Lord Jesus Christ. Now is it not evident, that imposture puts only, at the head of its invention, fragments of equivocal ancient history, to support its edifice without foundation? For even supposing that David had spoken plainly of Jesus Christ, in one place or in the other—and that he had called him his Lord, does this prove that Jesus Christ and the Eternal are one same thing? Does not Jacob call his brother Esau, his Lord, when he says (*Genesis*, *ch.* 32, *v.* 4): "You shall speak thus to Esau my Lord? And, since David calls himself the anointed of the Eternal, when he says (*2nd book of Samuel*, *ch.* 22, *v.* 51): "It is he who magnificently delivers his king, and who shews mercy unto David his anointed, and unto

his posterity for ever"—who would be rash enough to pretend that the king, of whom he says—"that God delivers his king," is any other than David? The whole of *ch* 22 bears witness of this truth.

V. 23.—If, then imposture, on account of its infernal work, and for its advantage, has known how to mask the heavenly truth in this manner from the eyes of those, of whom the authors of this imposture call themselves the pastors; how discern now what the first apostles of our Lord Jesus Christ have said or written—or what they have neither said nor written? For, in order to well conceal the evil parts, the body of the heavenly doctrine is full of milk and honey, for the ignorant and for the sinful, whilst the head and the tail are the work of the devil. Effectually, it is through the power of the evil spirit, that imposture has said, under the name of Simon Peter (*2nd epistle, ch. 1, v. 1*): "Simon Peter, a servant and apostle of Jesus Christ, to those who have partaken the same faith as we, by virtue of the justice of our God and our Saviour, Jesus Christ;" for it is by these last words they would wish to make believe, that this Apostle himself believed that the Eternal, the father of the children of Israël—and Jesus Christ, are one and the same person. Now if Peter had written thus to one, why should he have written to the other, in *Ep. 1, ch. 1, v. 3*: "Blessed be God, the father of Jesus Christ our Lord?" Certainly the Son, the first-born of the Eternal, according to the spirit, is the Lord of all the angels, as well as of all spiritual beings upon the earth; since it is the Eternal, the Almighty, who has created them, as younger brethren of Jesus Christ, who says himself (according to the evangelist *John, ch. 17, v. 6*): "I have made thy name known unto

the men whom thou hast given to me. They were thine, and thou hast given them to me." So, since men were belonging to God Almighty, Jesus Christ is not then he who, according to imposture, has created all things. For if Jesus Christ were God himself, is there another above him, who can give to Him who made the universe? How, then, can the same imposture say, under the name of the same Evangelist (*Ep. 1, ch. 5, v. 20*): "We know also that the Son of God is come; and he has given us understanding to know the true one; and we are in the true knowledge, in his son Jesus Christ, he is the true God, and eternal life? Who does not see in such works the imposture of Nice, which, three centuries after the death of all the first apostles of our Lord Jesus Christ, falsified the writings of the Apostles and of the Evangelists, for its own profit, by declaring as the Father, Jesus Christ the son of the Father? Fools and madmen! if Jesus Christ had been the Heavenly Father, why does he say that he is the Son? Has the Eternal ever concealed himself from men? Where has Jesus Christ once said that he is God himself?

V. 24.—Has not the Eternal, in all times, manifested himself to be the only God of the universe? and does not our Lord Jesus Christ bear testimony to the Almighty, his Heavenly Father, when he says (according to the evangelist *John, ch. 20, v. 17*): "Go to my brethren, and tell them this: I ascend unto my Father and your Father—unto my God and your God? Why, then wish to oppose to the testimony of the Eternal, and of our Lord Jesus Christ, the imposture and the verbiage of dotards? It is written, *1st Epistle*, under the name of *John (ch. 2, v. 3)*:

No. 1.—If we observe the commandments, we shall be assured thereby that we know him.

No. 2.—And hereby we know that we have known him, namely, if we keep his commandments.

Now in another book, at the same verse, under the name of *John*, in the same epistle, it is written :

No. 3, V. 7.—My well-beloved, what I write to you is not a new precept, but the old precept which you have had from the beginning: this old precept is the word which you have heard.

No. 4.—My brethren, what I write to you is not a new commandment; but it is the old commandment, which you have received from the beginning; and this old commandment is the word which you have heard from the beginning.

No. 5, V. 8.—On the other hand, what I am going to write to you is a new precept, which is true in itself, and with regard to you, because darkness has passed away, and the true light now appears.

No. 6.—However, I write a new commandment to you; which is true in him and in you; because darkness has passed away, and the true light shines already.

No. 7, V. 10.—He who loves his brother dwells in light; and for him there is no stumbling-stone:

No. 8.—He who loves his brother lives in light, and there is nothing in him to make him stumble.

No. 9, V. 12.—I write

No. 10.—My little chil-

to you, because your sins are forgiven you, through the name of Jesus Christ.

No. 11, V. 18.—My dear children, this is the last hour; and as you have learnt that the Antichrist is coming; likewise are there already several Antichrists, by which we know that this is the last hour.

No. 13, V. 20.—As for you, you have received unction from him who is the Holy One, and you are instructed in all.

No. 15, V. 27.—Finally, let the unction which you have received from him dwell in you; with that, you do not want any one to instruct you: but what his unction teaches you above all things, is that which is true, and there is not here any lie, therefore, abide firm in what it has taught you.

No. 17.—In the 3rd chap. v. 1, it is said: Behold

dren, I write to you, that your sins are forgiven you, through his Name:

No. 12.—My children, the last time is come; and as you have heard that the Antichrist is to come, likewise there are already several Antichrists, by which we know that the last time is come.

No. 14.—But you have received unction on the part of the Holy One, and you know all things.

No. 16.—But the unction which you have received from him dwells in you, and you do not require any person to instruct you. But as this same unction teaches you all things, and it is true, and exempt from lies; you shall abide in it, according as it has taught you.

No. 18.—Behold what love the Father has testified,

what love the Father has shewn us: that we should bear the name of children of God, and that we should be so. The reason why the world does not know us, is, that it does not know himself.

No. 19, V. 2.—My well beloved, we are henceforth children of God; and what we shall do is not yet seen. We know that, when he will shew himself openly, we shall be like him, because we shall see him as he is.

No. 21, V. 3.—And whosoever has this hope founded in him, renders himself holy, as he himself is holy.

No. 23, Ch. 5, v. 1, it is said: — Whosoever believes that Jesus is Christ, derives his birth from God, and whosoever loves him who gave life, loves also him who derives his birth from him.

for us to be called children of God; this is why the world does not know us, because it did not know him.

No. 20.—My well beloved, we are henceforth children of God; and what we shall be, is not yet made manifest: but we know that when he will appear, we shall be like him, because we shall see him as he is.

No. 22.—And whosoever has this hope in him, purifies himself, even as he is pure.

No. 24.—Whosoever believes that Jesus is Christ, is born of God; and whosoever loves God, who has engendered him, loves also him who is born of him.

No. 25, V. 2.—This is in what we recognize that we love those who derive their birth from God; that is, if we love God, and if we put his precepts into practice.

No. 27, V. 3.—For this is to love God, to keep his precepts; and his precepts have nothing grievous in them.

No. 29, V. 7.—For there are three witnesses who bear witness in Heaven, the Father, the Word, and the Holy Ghost.

No. 31—Second Epistle of John, called Catholic.

V. 1.—The priest to the lady elect.

No. 33, V. 7.—Because many deceivers have spread out into the world, who do not acknowledge that Jesus came with a body of flesh. This is being a deceiver and an Antichrist.

No. 26.—We know by this that we love the children of God, when we love God, and when we keep his commandments.

No. 28.—For in this consists the love of God, that we keep his commandments, and his commandments are not irksome.

No. 30.—For there are three who bear witness in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.

No. 32.—The Elder to the lady elect.

No. 34.—For several deceivers have entered into the world, who do not confess Jesus Christ, who came in the flesh. Such a man is a deceiver, and an Antichrist.

No. 35.—And to crown this work of lies, of falsification, and of dotage, they tell thee that the apostle Jude has written, in his Catholic Epistle :

V. 4.—For some have insinuated themselves, by means pointed out a long time past in the Scriptures, as being thereby deserving of condemnation : impious persons, who make the grace of our God a subject of dissolution, and who will not acknowledge Jesus Christ, our only Master and our only Lord.

No. 36.—For there are certain persons, who have crept in among you whose condemnation has been written for a long time past — people without piety, who change the grace of our God into dissolution, and who renounce God the only ruler, and Jesus Christ our Lord.

Why, then, does this one say : I wish to set again before your eyes, how Jesus Christ having saved the people from the servitude of Egypt ?” Which is now the true writings of these Apostles ? Is it not written under the same authority (*v. 5*) : “ Now I wish to make you remember one thing, that you have already learnt, which is—the Lord, having delivered his people out of Egypt, destroyed those who did not believe.” How, then, would imposture dare to oppose Jewish fables to the heavenly truth, if it had believed in the existence of the Eternal ? Is it not on account of its work, that it invented the fable of the tongues of fire ; in order to pretend that it is by the unction of the disciples, or from the first apostles, that it has inherited infallibility, and that it does not require to be instructed by any one ?

This false pretension is as true—as it is true, according to the same chapter, or the same epistle of Jude (*v.* 14), that Enoch is the seventh since Adam. For Adam had for sons Cain and Abel; and, as Enoch was the first son of Cain, where, then, are the other three men, to make the seven?

CHAPTER VII.

Verse 1.—THE Eternal, the God of the children of Israël—the Jehovah of the universe, who is the Holy Ghost, he who created the universe, is truth; and if all the disciples have been taught this truth, whence then comes all that confusion, all those equivocal phrases, and all those inventions, which are found written in the books which are called the gospel of our Lord Jesus Christ—as things sanctified by God himself, of whom the mere saying that he is incapable of falsehood, is a sin? How can they, who pretend to have received the gift of the Holy Ghost, hold a language quite contrary to that of our Lord Jesus Christ? he who has said (*ch.* 3, *v.* 35, according to Mark): “Whosoever shall do the will of God, he is my brother, my sister, and my mother.” Can the everlasting God have brothers, sisters, or mothers? Where have the falsifiers of the heavenly doctrine of our Lord Jesus learnt, that God himself had spoken thus, if it be not from the false doctrine attributed to the Apostles, of which imposture itself is the author? How could the Apostles—they who had been with Jesus Christ, have written to bear testimony, that he was the Eternal himself, who created all things? Is it not Jesus Christ who forbade them (*ch.* 23, *v.* 9, ac-

cording to Matthew) : “ Neither call any one upon the earth, whomsoever it be, your father, for you have only one father, who is in Heaven.” So, if Jesus Christ was this Heavenly Father, how then could he say—he who was upon the earth when he spoke thus to his disciples : “ You have only one father, who is in Heaven ?” And can these disciples speak the truth, in saying the contrary ? Moreover, the Lord Jesus Christ has said (according to John, *ch.* 16, *v.* 28) : “ for I am going to my Father.” Therefore he is not God himself, but truly our brother ; which he confirms expressly (according to John, *ch.* 8, *v.* 54), where he says : “ It is my Father whom you call your God ; and (*v.* 42 of the same chapter), “ it is he who sent me.” And, to make it be clearly perceived that the Lord Jesus Christ is not God himself, he says positively (*ch.* 14, *v.* 28, according to John) : “ For my Father is greater than I am.” And when he taught his disciples to forgive the sins of men, he said (according to Matthew, *ch.* 6, *v.* 15) : “ That if you do not forgive men their sins, your Heavenly Father will not forgive you your sins either.” If, then, God is the father of our Lord Jesus Christ, and our father, Jesus Christ is infallibly our brother, and not our God. So likewise has he said himself (according to John, *ch.* 17, *v.* 3) : “ Now life eternal is that they know thee—thou, who art the only true God, and Jesus Christ, whom thou hast sent ; that is to say, that men should know that Jesus Christ was sent unto them, from the only and the true God.” How is it, then, that they preach the contrary, in opposition to the testimony of him, who descended from Heaven ? In divine truth, God is the only and the true God ; can there be such a falsehood, as that this one God makes three, and that three make one ? Where has the Lord Jesus Christ said, that this only true God

exists in three persons? To acknowledge the Eternal for the only true God, and accomplish his holy will, is that which gives everlasting life. Now he who descended from Heaven knows our Heavenly Father, since he said (according to Luke, *ch.* 10, *v.* 22): “No one knows who the Son is, but the Father, nor who the Father is, but the Son, and he to whom the Son shall deign to reveal it.” Now, seeing that Jesus Christ, who is the Son, has revealed nothing concerning it to any of his Apostles, until this day; and as the Eternal, his heavenly father, has always said, since the existence of the world: “It is I who am the Eternal—it is I who am the only God, and there is no other”—which his son our Lord has confirmed during all his earthly career, before and after the death of the Son of Man: whence comes, then, this Catholic, Apostolic, and Romish doctrine? Does not this title, of itself, prove the abjuration and abnegation of the heavenly doctrine, preached by our Lord Jesus Christ? Who will believe in this Apostolic and Romish doctrine, under the invention of the twelve tongues of fire, descended on the day of Pentecost? And without this fable, what is the doctrine, according to the Acts and to the Epistles—in whose name, imposture would wish to reduce the Eternal, the mighty God, the God of Israël, the Jehovah, the only Creator of the universe, to a Word—to which imposture gives a mother, to invest this poor Word with a body of flesh and of blood, in order to have a God in substance? Have not the impostors of Nice and others proved, by their idolatrous doctrine, that they never knew God, nor our Lord Jesus Christ, of whose body they make sinners eat, and whose blood they themselves drink, in pretending to make atonement for the sins of others—as the Jewish sacrificers did by the

blood of oxen, of sheep, and of goats, wherewith they smeared their altars, which came from the Gentiles. Require from them to account for their works, and they will say unto you—*it is a mystery*. Now it is the Lord Jesus Christ who says (according to the evangelist John, *ch. 3, v. 13*): “No one has ascended into Heaven, but he who has descended therefrom;” and he who descended from Heaven is Jesus Christ; and it is he who has said that there is only one God. And in this truth there is no mystery, for (according to John, *ch. 8, v. 26*), Jesus Christ himself said to the woman of Samaria: “I am myself the Messiah; who speak to you.” Therefore the Messiah is not God, and God is not a Messiah; and this truth is confirmed by the testimony of our Lord Jesus Christ (according to John, *ch. 7, v. 16*), where he says formally: “My doctrine is not from me, but from him who sent me.” Now he who sent him is God, the Almighty, the Eternal, his father and our father—his God and our God; a truth sanctioned by Jesus Christ in person, after his resurrection, and his return from Paradise upon the earth, when he said to Mary (according to John, *ch. 20, v. 17*): “Go to my brethren, and tell them this—I ascend towards my Father, and your Father; towards my God and your God.” Thus our Lord Jesus Christ is incontestibly the brother of men, which he confirms himself (according to Matthew, *ch. 28, v. 10*) by these words: “Go tell my brethren to repair to Galilee; they shall see me there:” that took place after his resurrection, and in the time of the glory and of the victory of Jesus Christ. If he was God himself, could he then say that men are his brethren? Therefore Jesus Christ, the master and the Lord of this world, is indubitably the brother of men, and not their God. This truth results, moreover, evi-

dently from (*v. 32, ch. 13*, according to the evangelist Mark), where it is said: "As for the day and the hour, no one, whosoever it be, has knowledge of it, except the Father—neither the angels who are in Heaven, nor even the Son." Then he who is the Son, cannot be he who knows every thing. Therefore, whosoever would wish to maintain that Jesus Christ and God are one same thing, is a blasphemer. That which is positive is, that our Lord Jesus Christ is only an angel, the eldest brother of all the angels and of men—and, as such, the angel Saviour, the mediator between God, his heavenly father, and men; by the doctrine which comes from God the Almighty, renewed by Jesus Christ in the interest of truth, and of the salvation of this world—which he confirms himself (according to John, *ch. 7, v. 17*), where he says: "Those who will do the will of him who sent me, shall know whether this doctrine is from God, or whether I speak of my own accord." Now it is through the doctrine of God, that salvation is come into this world; and, since Jesus Christ does not speak of his own accord, he is not He who sent him.

V. 2.—According to the eternal wisdom of our only Almighty God, our Lord Jesus Christ is our master in spiritual things, for the true salvation of every soul; which he attests himself (according to John, *ch. 13, v. 13*), where he says: "You call me master and Lord, and you do well, for I am so. If then I, being Lord and master, have washed your feet, you also ought to wash one another's feet; for I have set you the example, to the end that you might do yourselves what I have done towards you. Verily, verily I say unto you, the servant is not greater than his master, nor the messenger greater than he who sends him. If you under-

stand this, you shall be happy by doing it." Now I, the angel of the Eternal, who speak to thee—who am Elias—who am he, whom Jesus Christ himself said was to return to the earth, to re-establish all things; that is to say, to destroy the falsification of the heavenly truth, and root up, in short, all that has not been planted by the Eternal; I bear witness, that the disciples of our Lord Jesus Christ have not understood the meaning of their master's parable; for there is no question therein of washing feet, but of the strictest submission to the doctrine of his Heavenly Father, in order to do services to any one whosoever, and without exception, for the true salvation of this world. Now Jesus Christ did not say: "the servant is not greater than his master, nor the messenger greater than he who sends him." These equivocal phrases emanate from falsification, for our Lord Jesus Christ did say: "*Verily, verily, I say unto you, the servant is not as much as his master, nor the messenger as great as he who has sent him*" And, therefore, he gave an example of servitude, which he has himself confirmed (according to the evangelist Matthew, *ch. 20, v. 28*), where he says—"that he came not to be served, but to serve."

V. 3.—Now, since our Lord Jesus Christ, as servant of the Eternal, the God Almighty, washed the feet of those whom he had chosen, from among the lowest order of men; what a very perverse and wicked blasphemer it must be, to dare to say, that he of whom the evangelist Mark bears the same testimony (*ch. 10, v. 45*), is God himself! he, the Eternal! whose grandeur and majesty are incomprehensible, even to the angels in Heaven, had washed the feet of his creatures! Would the devil himself ever dare to utter such a profana-

tion? would he dare to preach that the Eternal was only a Word, which, to have power over hell, would have been obliged to be crucified in order to conquer it? Would the angel of darkness invent, that the Almighty, who has created all things in his holy wisdom, would have required to make himself be born, to descend into this world, on account of the iniquity of men? Would hell itself dispute that the Lord Jesus Christ said (according to the evangelist Mark (*ch.* 12, *v.* 29): “This is the first of all the commandments : hearken O Israël, your God is the only God.” Where, then, and since when, has Jesus Christ taught that the Eternal, the only God of Israël, exists in three persons?

V. 4.—Since then our Lord Jesus Christ, the angel of the Eternal’s presence, has borne in all times, and in all places, testimony of the unity of his God and of our God—of his Father, and of our Heavenly Father—I, the Angel of the Lord, declare, in the name of this same Eternal—of this same Almighty God, and in the name of our Lord Jesus Christ, that all the writings of the evangelists and of the apostles have been altered by imposture, and on account of the imposture of Nice, and by those who have attached themselves to it. In the name of the Eternal, our God Almighty, and in the name of our Lord Jesus Christ, I declare as imposture, every doctrine which is contrary and contradictory to that, which has been given unto men from the Eternal, and renewed by the gospel of Jesus Christ, the angel Saviour, the mediator of our Heavenly Father—sent to the world by the grace, and through the mercy of God, for the true salvation of all the souls, which, according to the holy wisdom of the Creator of all things, are to inhabit mortal bodies here below, until they shall

be recalled into the dwellings of peace, there to be rewarded according to their merit, and, by the justice of their Heavenly Father, according to their works.

V. 5.—So, in the name of God Almighty, and in the name of our Lord Jesus Christ, I, the angel of the Eternal, and by his command, declare in face of the universe, in face of Heaven, and of all the angels, that the doctrine called Catholic, Apostolic and Roman, is an imposture, which not only proves that they have abjured the Eternal, but also that they have abjured our Lord Jesus Christ; for it is he who said (according to the evangelist Matthew, (*ch. 6, v. 6*): “As for you, when you shall have to pray, enter into your chamber, close the door, and pray to your Heavenly Father in secret; and your Heavenly Father, who sees what is secret, will reward you for it.” Thereby the Roman doctrine, which prescribes you to address prayers to the saints, which imposture has invented, according to the spirit of its idolatrous doctrine, is indubitably not that of the Eternal, nor that of Jesus Christ. The Eternal has said, by the mouth of his servant Isaiah (*ch. 44, v. 9*): “All those who make graven images are as nought; and their most esteemed works serve for nothing, and their idols are their witnesses that they do not see and that they do not know: therefore shall they be confounded.” Now since Jesus Christ has borne testimony of the doctrine of the Eternal, his heavenly father, whence comes the graven image called Holy Mary, and always a virgin, notwithstanding the six children to which she gave birth, after the birth of the body of the Son of God? Where has the Lord Jesus Christ taught or prescribed you to address your prayers to the mother of his earthly

body, or to her graven image? Nowhere. Therefore such a doctrine is not from God, nor from Jesus Christ.

V. 6.—Now what can they be who absolve for money, and who sell souls to perdition by their fraudulent letters of indulgence? Where has our Lord Jesus Christ prescribed or taught such impostures? Has not the Eternal, the father of our Lord Jesus Christ, said (*Isaiah, ch. 5, v. 23*): “Woe to them who justify the wicked for presents, and who deprive the just of their right.” Thus the Romish doctrine is not from God, nor from Jesus Christ; but truly the doctrine of a diabolical sect, which, to maintain its imposture, has mingled in its doctrine some divine precepts. But it is the Eternal who has said: “Woe to them who wish to keep their deep designs hid from the Eternal, and whose works are in darkness, and who say: Who sees us, and who perceives us? Woe to them who call good, evil,—and evil, good; who make darkness light,—and light, darkness! Woe to them who make iniquitous commandments, and who make the scribes write oppressive decrees, to take from the poor their rights, and to ravish the right of the afflicted, so as to have widows for their booty, and to pillage orphans! Woe to them who draw iniquity with the ropes of falsehood, and sin as with the harness of a chariot; who say: Let him hurry, and let him hasten his work, that we may see it, and let the design of the Holy One of Israël advance and come, and we shall know what it is.”

V. 7.—“Behold the hand of the Eternal is not shortened, that it cannot save; nor his ear become heavy, that it can no longer hear;” and he knows what the Romish iniquities are, which have made a separation between

men and their God; and it is the sins of these false pastors, from whom the Eternal will now hide his face; for their hands are defiled with blood, and their fingers with iniquity; their lips utter lies, and their tongue has said perverse things. There is no one who cries out for justice, and there is no one who judges for the sake of truth; they confide in things of nought, and they say vain things; they conceive labour, and bring forth torment. And through their false doctrine they hatch aspic's eggs, and they have the texture of spiders' webs. But they shall go out of the vineyard of the Lord, and they shall be an abomination to all flesh, for their time is come. They have chosen their own paths, wherein their soul delights in abominations; and this is why the Eternal has willed, in his holy wisdom, that they should reap the punishment of their outrages by their works. For the Eternal has said: "A throne shall be established by mercy, and upon this throne shall be seated a judge, who in truth shall search after righteousness, and who shall be quick in doing justice."

V. 8.—The God Almighty said (*Isaiah, ch. 43, v. 11*): "It is I—it is I who am the Eternal, and there is no other Saviour but I." It is of him that Isaiah said (*ch. 44, v. 24*): "Thus said the Eternal, thy Redeemer, and he who formed thee from thy conception: I am the Eternal, who have made all things, *who only have* spread the heavens and the earth by myself." It is the Eternal who said (*Isaiah, ch. 41, v. 27*): "It is I, the first, who said to Sion—Behold them, behold them; and who will send to Jerusalem a messenger of good tidings." These good tidings are the gospel of Jesus Christ, who is the messenger in question, he of whom Isaiah said (*ch. 63, v. 9*): "And in all their

distresses has he been distressed ; and the Angel of his presence has delivered them : he has redeemed them by his love, and by his support has he carried them, and he has raised them in all times." It is of him that Isaiah spoke, when he said through the spirit of God (*ch.* 5, *v.* 1) : " I will now sing for the one I love, the hymn of my well beloved upon his vineyard. He whom I love had a vineyard on a hill, in a fruitful place : he surrounded it with an hedge, he removed the stones, and planted in it the choicest vines ; he also built a tower in the midst of it, and, moreover, made a cellar therein. And he was expecting it would bring forth grapes ; but it only brought forth wild grapes." If that regarded the Jewish priesthood, in whom has been accomplished what the Eternal said (*v.* 5) : " Now, then, I will let you hear what I shall do with my vine : I will take away the hedge, and it shall be browzed upon. I will break down the wall, it shall be trodden on : and I will reduce it to a desert, so that it shall be no more pruned or dug, and the briars and the thorns shall grow over it." This has happened to the Jews, through their idolatry and through their iniquity : what shall happen to Rome, which was, for a time, the vineyard of the well beloved of God ? For it was so before the imposture of Nice, which, more than three centuries after the passion of our Lord Jesus Christ, falsely proclaimed him to be God himself—and, for the advantage of impostors, divided him into three persons.—What shall happen to Rome, say I, which at length, for the completion of such a blasphematory doctrine, invented a mother for the Eternal ; invented a mother for him, who said to the children of Israël : " I am your Redeemer—the Holy One of Israël ;"—invented a mother for him, who said : " I am the Eternal who has formed thee—I am the Eternal who

has made all things — *who alone* spread the Heavens and the earth by myself?" In a word, what will happen to the wretches who, to maintain their imposture, make their apostle Jude say (v. 5): "Although you already know all these things, I wish to bring before your eyes that Jesus, having saved the people from the bondage in Egypt, afterwards destroyed those who had no faith.

V. 9.—Is it not of these wretches that Isaiah said (*ch. 32, v. 6*): "For the fool pronounces nought but folly, and his heart only gives place to iniquity, to execute what he dissimulates, and to utter lies against the Eternal—to exhaust the soul of him who is hungry, and to take the drink from him who is athirst?" Have not these wretches invented all their saints, and all their graven images, as means to serve their avarice? Have they not invented the image of a mother of God, through their cupidity? It is truly of them that the servant of God said (v. 7): "That those are pernicious means, which lose the afflicted by false words, even while the poor speak according to justice." But it is the Eternal who said: "Woe to rebellious children, who take counsel, and not of me, and who form enterprises, and not for my spirit, thereby adding sin upon sin!" Woe, then, to those, who preach their false doctrine against him who has said (*Isaiah, ch. 44, v. 6*): "Thus saith the Eternal, the king of Israël, and its Redeemer, the God of hosts: I am the first, and I am the last, and there is *no* God but I!"

V. 10.—Woe to them who preach against him, who said *Isaiah*, (*ch. 42, v. 8*): "I am the Eternal; this is my name—and I shall not give my glory to another, nor my praise unto graven images!" Woe to them who

preach against him, who said (*Isaiah, ch. 46, v. 5*): To whom would you liken me—to whom would you equal me? To whom would you compare me, to say that we were alike?" Woe, then, to all those who preach against him, who said (*ch. 45, v. 22*): "Look towards me, all ye ends of the earth, and you shall be saved, for I am the mighty God, and there is *no other*!" This is why Jesus Christ, the angel of the Eternal's presence, bore testimony for this everlasting truth (according to the evangelist *Mark, ch. 12, v. 29*), where he said himself: "Hearken Israël! the Lord your God is the only God. And Jesus Christ has never spoken in an equivocal manner, nor in secret, for he said himself (according to *John, ch. 8, v. 54*): "It is my Father whom you call your God:" and it is this same God, to whom our Lord Jesus Christ bears testimony (*ch. 20, v. 17*): "Go my brethren, and tell them this: I ascend towards my Father and your Father—towards my God and your God." Jesus Christ said the truth, which he has confirmed himself (*ch. 8, v. 26*), where he says: "But he who sent me always speaks truth." Thus the Eternal is the only God, the one God; for it is the Eternal himself who said so. And it is I, the angel of the Lord, who have cried out in the desert: Prepare the way of the Eternal—raise up in the wilderness the paths of our God. And, to make it be seen and clearly understood, that I did not speak of the Angel of God's presence, the evangelist John (*ch. 3*) has reported faithfully what I said in his time: I said, that a person can attribute to himself nothing, except what has been given him from Heaven. I said, as is reported (*v. 31*): "He who comes from on high is above all;" that is to say, all those who are upon the earth: and therefore I said (*v. 32*): "And he bears testimony of

what he has seen, and of what he has heard." Thus I did not speak of him as of God, who knows every thing, and who does not want to hear from another. I said—"that he bore testimony of his Heavenly Father; but that his testimony is received by no one." I said (as it is written *v. 33*), "that he who received the testimony of his Heavenly Father has declared authentically, that God always says the truth, and that he whom God has sent says the same thing as God, because God does not communicate his spirit to him with reserve. Therefore he who wants communications, cannot be he who knows every thing—nor the messenger, he who sent him.

V. 11.—Now it is our Lord Jesus Christ who descended from Heaven, and came forth from his Heavenly Father who is in Heaven, where the most perfect angels are, of whom I, John the Baptist, am the least, as Jesus Christ himself said. But also it is of me that he said, and it is of me that has been written: Behold! I send before thee my Angel, who shall prepare thy path. I am, therefore, an angel, and, consequently, the Angel of the Eternal; and, as such, I bear testimony to what Isaiah said (*ch. 47, v. 4*): "The name of our Redeemer is the Eternal of armies—the Holy One of Israël." It is he of whom it is written: "Behold! the Lord, the Eternal, shall come against the mighty man, and his arm shall rule over him. Behold, his hire is with him, and his reward precedes him. It is the Eternal who shall feed his flock, like a shepherd; he shall gather up his lambs in his arms, and shall bear them in his bosom; he shall guide the sucklings. For the time is come, when that which our Lord Jesus Christ indicated in his parable (*ch. 22*, according to the evangelist Matthew), is to

be accomplished. The God Almighty, the King of kings, has been in to see those who had been placed at his son's feast, and he has perceived the man who had not on the wedding-garment. Therefore, what Jesus Christ predicted (*v. 13*) to him shall happen: this man is the priesthood of Rome. He shall be thrown out in darkness from whence he came, but with his feet and his hands tied; for the new Jerusalem must begin. The day must come, when, as the Eternal has said, he will send leanness unto these fattened men, since it is they who, by their imposture, and by their invention of saints, prevent the accomplishment of what the Eternal has said, by the mouth of his servant Isaiah (*ch. 10, v. 21*): Let them not say that all this is written for the Jews, and that those times are gone by, for the Eternal has said, by the mouth of his servant Isaiah (*ch. 65, v. 17*): "For behold, I will create new heavens, and a new earth, and the things past shall no longer be remembered; and they shall not return to the mind: (*v. 18*), but you shall rejoice there, and be in delight, on account of what I am going to create; for behold, I am going to create a Jerusalem, to be nought but joy—and its people nought but delight."

V. 12.—I am going to create new heavens, means to say—I will make men know what the heavens are, and they will then understand what Jesus Christ said: "There are several dwellings in the mansion of my Heavenly Father;" for it is evident that the Heaven of the Romish doctrine is but a fable, as well as its hell, and its purgatory. I wish to create a new earth, and a new Jerusalem, by the heavenly truth, and when men shall do the will of the Eternal, they shall exercise his justice towards one another; and when

they shall put in practice the command of the Almighty, to love one's neighbour as oneself, the new earth and the new Jerusalem shall take existence. This is why the Eternal said : " Woe to them, who know that I have stretched forth my hands every day to receive them, and to bring them back to me by the evangelical truth, and who, instead of hearkening to me, provoke me continually, by their iniquity, and who therefore make sweet scents for the altars of brick—thinking themselves saints, by passing the night in desolate places, and shutting themselves up during the day in sepulchres, which they have baptized by the name of cloister, so as to walk there in the bad path, according to their wicked ideas ; and who therefore say : Retire—approach me not, for I am more holy than thou art. It is on account of the most abominable crimes which are committed in these whitened sepulchres, that the Eternal has said : I will return their iniquities upon their bosom, as well as the iniquities of their fathers, who have made sweet-smelling odours upon the mountains, and who have dishonoured me upon the hills. The Eternal has called them for a long time past, and they have not answered him ; he has spoken to them, and they have not listened—this is why they shall be bent, to be slain. But his hand shall still be stretched forth for a little time, so as to deliver the righteous who are among them. As for the thorns, they shall be burnt upon the place itself ; and the flame shall be a light, which will divulge the most secret crimes. And it is on that day the only Eternal shall be exalted, and all flesh shall acknowledge, that there is no other God but he only, he who said : Harken unto me, and tremble at my word. Your brethren, who hate and reject you as an abominable thing, on account of my name, have said : Let the Eternal shew his glory !

It shall then be seen, to your joy—but they shall be ashamed.

V. 13.—Therefore all you who seek for the Eternal in truth, and in his justice, come and learn the meaning of what is written in Isaiah (*ch.* 60, *v.* 20), where the Eternal says: Thy sun shall set no more, neither shall thy moon withdraw itself; for the Eternal shall be for thee an everlasting light, and the days of thy mourning shall be ended.” Come then, all you who love truth and justice—come all to him who has said: “It is I who have created the heavens; the God who have formed the earth, and who have made it; he who has strengthened it, and who has not created it to be a vain thing, but who has formed it that it might be inhabited, and who has said: I am the Eternal, and there is no other. Come to him who has said, by the mouth of his servant Isaiah (*ch.* 45, *v.* 19): “I have not spoken in secret, nor in any dark place of the earth; I have not said in vain to the posterity of Jacob—seek me; I am the Eternal, who pronounce what is just, and who declare what is right.” Come then, all you who love truth and justice—come to him who has said (*v.* 20): “Assemble yourselves, and come; draw near all together, you, the escaped from among nations—for they who raise up a graven image of wood know nothing, nor they who address their prayers to a God who does not deliver:” and, since it is thus, how can the sinners (declared holy by the Romish imposture) deliver, through intercession with a false deity, before whose image they kneel every day—which image, sculptured in wood, is dressed as they dress a woman, who is shown to the curious for money.

V. 14.—Blinded people! come, then, to the light;

open your eyes, and see that you are deceived ! come back, then, to him who said (v. 21) : Declare it—make them approach, and consult together. Who has made this known a long time before ? Is it not I, the Eternal ? There is no other God but I : there is no God Almighty—just, and a *Saviour*—but I.” Conceive, at length, that all this is not said only for those who call themselves Israëlites ; for the Eternal said (v. 22) : “ All ye ends of the earth, look towards me and be saved ; for I am the mighty God—there is no other.” “ I have sworn by myself (says the Eternal) ; a word of justice has come out of my mouth, and it shall not be revoked—it is, that every knee shall bend before me, and that every tongue should pronounce the truth by me. Certainly it shall then be said—justice and strength come from the Eternal ; but whosoever will oppose him shall be ashamed, as well as all they who will be incensed against him.” All this shall surely happen as truly, as it is true that the Eternal is the sole, true, and only God, and that there is no other.

V. 15.—Human race, awake then ! Address, then, your prayers to this Eternal, that he may send unto you the spirit of truth, to praise him worthily, as the mighty God, who is the only Holy One in all his creation. Praise him, on account of his justice ! praise him on account of his mercy !—for even his justice is mercy. O that all which breathes upon the earth may praise the Almighty, for his paternal goodness ! Praise the Eternal, children of this earth, and sing unto him a new hymn ! fall upon your knees, and cry to him : “ Heavenly Father ! we are thine, thine through obedience to thy divine commandments !” Cry unto him with joy, that you will be his in justice, so that the angels, your brethren in

the Heavens, may shout with delight at your triumph! Cry out with joy! sing loud, that the name of Jehovah may be heard in the Heavens, on your account, in the delight of the Angels who inhabit them!—on account of your justice; because, to acknowledge the God of Israël for the only and for the true God, is justice; and it is this justice which gives everlasting life, through the mercy of our God! Celebrate his day of commemoration, because of your salvation; and devote to him your justice, because of his love. For it is he who said: “If there was even a mother who would desert her children, I would never desert mine, who belong to me. Confide then in the Eternal for ever, because the peace of centuries is in the Eternal, our God; for he will abase those who dwell in high places, and he will humble the proud city—he will humble it even to the earth. He will lower it even to the dust by his justice. Devote your confidence to the Eternal only, your God, and say to him with a sincere heart: We have expected thee, O Eternal! and it is towards thy name, and towards thy remembrance, that the desire of our soul extends! Seek the Eternal, for it is he who has said: To him who cries out to me, I will answer—here am I. He, whose majesty is incomprehensible even for the angels who are in Heaven—this majesty, through his infinite mercy, answers unto his children: Here am I! O praise him, ye mortals, for it is he only that is your salvation. It is he who cures those who are broken-hearted, and, through his very mercy, he binds up the wounds which they have made themselves, through their sins. Certainly, the Eternal places his affection in those who fear him, and to those who expect his paternal goodness. But he will grant time to his stray children, provided they repent, and heartily desire to come back to him,

who, by his holy will, has never wished to lose any one whatsoever in the universe. Praise him then, for he only is good. Praise the Lord our God, for it is he only who does good unto the meek. Sing unto the Eternal! sing unto the Eternal with thanksgiving; for he is our God, and our Heavenly Father in Heaven. He only is our God; for there is no other. AMEN.

PROOFS CONCERNING
 THE
FALSIFICATION OF THE GOSPEL
 OF
 OUR LORD JESUS CHRIST,
 THE ANGEL SAVIOUR:

Dictated by the Angel of the Eternal.

CHAPTER I.

Paragraph 1.—JESUS CHRIST, according to the wisdom of the Eternal, chose from among the simplest of men the twelve, who served him as witnesses of all his actions, so that nothing might be lost of all that he did, for the true salvation of this world, in whose consideration he, the mediating Angel and Saviour, was sent, through the mercy of the Eternal, his heavenly father. For the salvation that has come from above is the word of God—the true bread of life, which makes the soul live for ever, on the only condition of putting the commandments of the Almighty into practice, according to His holy will, as Jesus Christ our Lord has said himself.

Par. 2.—This is why he chose even ignorant men, to relate the heavenly truth, which he preached, in a plain and intelligible manner, to the posterity of this world. The Lord Jesus Christ, having a perfect know-

ledge, through his Heavenly Father, of futurity, as well as of the weakness of all those whom he had chosen to accompany him; on account of the evidences necessary, because of the incredulity and blindness of the well meaning, called unto him Levi, a Galilean by birth, who was a man of business in the city of Capernaüm. In his time, he went under the denomination of *publican*, that is to say, receiver of the customs imposed by the laws of the city. He was the only one who knew how to write in the Syriac language, in which, according to the injunction of our Lord Jesus Christ, he wrote what concerns the doctrine of his Heavenly Father.

Par. 3.—This Evangelist, and true Apostle of our Lord Jesus Christ, wrote many things against the conduct of the other Apostles. But the falsifiers of the heavenly and evangelical truth have been very careful not to put his writings in the place of what they have invented, under the names of the apostle Paul and of Simon, called Peter. It was only after the accomplishment of the passion of our Lord Jesus Christ, that they put aside the protests he had made against the acts of the others, in their time. They have even, so to speak, accommodated his gospel to their inventions. Here are proofs of it.

CHAPTER II.

Paragraph 1.—The true Chap. VI. of the Evangelist and Apostle of our Lord Jesus Christ, written by Matthew, named Levi, the son of Alpheus, contains what follows :

“ Beware of doing before men, in order to be seen by them, the good which you ought to do (according to the heavenly doctrine of the Eternal) towards your neighbour who is poor, or who is in want of your assistance. Otherwise, as Jesus Christ our master has said, there is no reward for you with your Heavenly Father who is in Heaven. Therefore, when you give alms, or do any other good to your neighbour, have not a trumpet sounded before you, as the hypocrites do in their synagogues, and even in the crossways, to be honoured by men. Verily I say unto you, such a benefit shall cause more evil than good to him who receives it: this is why these hypocrites shall receive their reward according to their works. Therefore, when you give alms, or whatever good you may do, do it in secret, so that your heart may not do, through pride, what your hands give, in order that the alms, or the good which you do, may not humiliate any one. Rather humble yourselves before your Heavenly Father, by hiding your good actions; and the Almighty, who sees what is hidden, will reward you for it. Pray, then, to this Almighty, who is your good heavenly Father, for him to give you a wholesome spirit—that is to say, a judicious spirit, in order that your alms and your benefactions may bear good fruit. But when you pray, you should, moreover, avoid imitating the hypocrites, who like to pray standing in their synagogues, and even in the crossways. Verily I say unto you, there is no reward for these last in the kingdom of Heaven. As for you all, who wish to be my disciples, when you feel that the wholesome spirit and wisdom fail you, and that you have to pray to your Heavenly Father to this intent, enter into your chamber, and, closing the door, pray in secret to your Father who is in Heaven; and your Heavenly Father, who sees that which is in

secret, shall reward you for it, according to what is in your heart. Moreover, in praying, do not make long speeches, as the hypocrites do; and resemble them in nothing. Do not pray to your Heavenly Father, as they do by their long speeches, for things of nought; for your Heavenly Father knows what you require, before you ask him for any thing. Pray of him only to make you become good, wise, and prudent in all things. Nevertheless, do not imagine that the Almighty requires to be prayed to, for him to give you what you need; but know, that prayers are for the advantage of him who prays to his Heavenly Father, to grant that he may be good, wise and prudent, in the interest of his everlasting salvation. Ask, then, and your Heavenly Father shall give unto you; seek by truth for wisdom, according to his heavenly doctrine, and you shall find it. Knock at the door of light, and your Heavenly Father shall open it to you. For whosoever asks good things of his Heavenly Father, such as these which I have named, receives; and he who seeks for wisdom in truth, finds it; and the Heavenly Father shall open the door of light to him who knocks at it. Effectually, who among you, if his son ask him for bread, would give him a stone? or if he ask for a fish, would he give him a serpent? If then you, wicked as you are, know how to give good things to your children, how should your Heavenly Father, who is love and goodness themselves, not give what is good to those who ask it of him? Seek, then, before all things, to accomplish the holy will of your Heavenly Father, for it is thereby you shall approach the door of light; and, to not miss the road which leads to it, begin by doing for your neighbour, all that you would wish men to do for you, and do the same for them; because this is the law and the doctrine of our Heavenly Father,

which have been given unto men through the prophets. Enter by this narrow door; for by the wide door and the broad path you go to perdition—and alas! the number of those who pass through it is great. This is why I am come into the world to bring light, in order to enlighten those who have been led astray from the road which leads to life; and how very few persons there are now who find the entrance of it. It is for this motive that I have said to you: Let your light, which you shall receive from me, through the mercy of your Heavenly Father, shine thus before men; so that they may see your good works, and may glorify your Father who is in Heaven. Amass, then, for yourselves treasures in Heaven by your good works. Cleanse your hearts from iniquity, that they may be where your heavenly treasures are—where there are neither worms nor rust which consume, and where there are no thieves, who undermine and who rob. Do not, then, contend with men on account of earthly wealth, and abandon even your cloak to him, who would plead against you to have your robe. And whosoever would force you to make a thousand steps, make with him two thousand more. Give to him who asks of you, and do not shun him who seeks to borrow of you. Let your light shine thus before men; and know, that it is only thereby that you will be recognized as the true children of our Heavenly Father. But, as such you cannot serve God and the demon of riches. Understand this well; because it is for this motive that the Eternal, your heavenly father, said, by the mouth of his servant Isaiah (*ch. 5, v. 8*): “Woe unto those who join house to house—who add one field to another, until there is no more room, and you make yourselves the only inhabitants of the country.” Verily, verily I say unto you, such persons are thieves, who dig and who

rob. Do not amass, then, these treasures upon earth, and cleanse your hearts from such iniquity, so that your eye may be pure. For your eye is the torch of your body. If, then, your eye is pure, all your body will be enlightened. But, if your heart is full of iniquity, your eye will follow the desires of it, and you will walk in darkness. If, then, the light which you have is only darkness, what will it be of darkness itself? Walk, then, in the light which your Father gives you, through his heavenly doctrine, and do penance. Make great fasts; but do not make them as the hypocrites do, for they assume a sad face, to shew unto men that they fast. Verily I say unto you, there is no reward for them in the Heavens of my Heavenly Father. So, then, you who wish to be my disciples—when you fast, make great feasts; invite the poor, those who are deprived of the use of their limbs—the lame and the blind. Serve them in those days, as if you had invited to dine or to sup your friends, your brothers, or your relations. For this is the true fast, which my Heavenly Father requires of his well-beloved children. This is the fast which he has confirmed himself, in his heavenly doctrine, by the mouth of his servant Isaiah (*ch.* 58, *v.* 6), where he says: ‘Is not this rather the fast which I have chosen; That thou shouldst unloose the bonds of thy wickedness: (and *v.* 7), Is it not that thou shouldst break thy bread with him who is hungry, and that thou shouldst make the afflicted, who go wandering, come into thy house; that, when thou seest the naked, thou shouldst cover them; and that thou shouldst not hide thyself from thy own flesh.’ Behold! this is the true fast which your Heavenly Father requires of you. And when you fast thus, perfume your head and wash your face, so that it may not appear to the eyes of men, that you do these

good works through hypocrisy. Verily, verily I say unto you, that if you do them in good faith, your Heavenly Father, who is invisible, but who sees what is hidden, will reward you for them. Beware of those false prophets, who will teach you otherwise, and who will come unto you disguised like sheep, but who within, with their false doctrine, are ravenous wolves. You will recognize them by their works, as trees may be known by their fruit. Effectually, are grapes to be gathered from thorns, or figs from thistles? So, then, every good tree bears good fruit, and every bad one bears bad; for a good tree cannot bear bad fruit, nor a bad one good. Do not, then, confide in the fair speeches of false prophets; because there are many who will say: Lord! Lord! and who shall not enter into the kingdom of Heaven. He only who shall do the will of my Heavenly Father, is he who shall enter into the kingdom of Heaven.

Many persons will say to me on the day of judgment, Lord, Lord, have we not driven out the evil spirit in thy name? Have we not prophecied, and done miracles in thy name? I shall then answer them: I have never known you: retire from me, you who have committed works of iniquity."

This is what the evangelist and apostle Matthew wrote, so to speak, from the mouth of our Lord Jesus Christ, and of which the falsifiers of the heavenly doctrine have made several chapters and verses, in order to cover their inventions, which they have intermingled every where, to make themselves masters of their perfidy, and to maintain their falsehoods. It is thus that they have parcelled the epistles of the apostles and evangelists into thousands and thousands of verses, to intermingle their imposture, as may be seen, according to the same evangelist Matthew (*ch. 25, v. 41*), where they have said:

“ At the same time, he will also say to those who will be on his left—go, ye cursed, far from me, into everlasting fire, which has been prepared for the devil and for his angels.” How could it be possible that the Angel of God’s presence, whose mercy is without end—how, say I, could it be that the Angel, united in sentiment with his Heavenly Father, should have blasphemed in this manner against Him, that shewed mercy to David, who killed, instead of one hundred, two hundred men, to cut their foreskin? (See *ch. 18, v. 27, 1st book of Samuel*: see *the 2nd book, ch. 12, v. 31*). It is David who put men under saws, and under harrows of iron, and under axes of iron, and who made them pass through a furnace, where bricks were burnt. It is he who, on account of his adulterous intercourse with the wife of Uriah, had his faithful Uriah assassinated. And it is David himself who said (according to *Samuel, ch. 22, v. 50*): “ It is therefore, O Eternal! I will celebrate thee among nations, and I will sing psalms to thy name, since it is thou who hast magnificently delivered its king, and who shewest mercy unto David its anointed.” Now I, the Angel of the Eternal, say unto you, that there is not a single villain upon earth who has not done some good action. And it is our Lord Jesus Christ himself who has said, that the smallest good shall be rewarded by his Heavenly Father. So, then, why wish to represent God, who is love, goodness, forgiveness, and mercy—why represent him as a monster? Is it not evident, that those who represent him thus do not know him? And is it not because they do not know him, that they do not believe in him? For if they did but believe in him, they would be very careful not to blaspheme against him, and to extend this blasphemy so far, as to make it derive from his divine word and his heavenly doctrine.

These are monsters, who are more guilty than all the villains together on the earth; for it is they who, through their contradictory falsifications, and their equivocal doctrine, have destroyed faith, and have even excited doubts in the hearts of the well-meaning. Effectually, when our Lord Jesus Christ himself preached faith upon this earth, the deceiving Jewish priesthood was very sensible of the heavenly truth. This is why it offered him conditions by the tempter, whom it sent into the desert, as is reported by the evangelist Matthew (*ch. 4, v. 3*). But before the tempter asked him for miracles, he proposed to him to be a king, on the conditions which he made to him. And it is on this occasion that Jesus Christ answered him: "I am come into this world to do justice, for I am the Son of God." It is on these words that the Jewish tempter said to him: "If thou art the Son of God, command these stones around thee to change into bread before my eyes; then I, as well as those who sent me, will believe in it." I have already said what Jesus Christ answered thereon; and, for it to be well understood that he was come on account of the doctrine of his Heavenly Father, he added what God said to the children of Israel, by the mouth of Moses (*5th book, ch. 8, v. 3*), where it is written: In order to make them know that man shall not live by bread alone, but that he shall live by all which comes out of the mouth of God. These are, in truth, the words of his Heavenly Father, which Jesus Christ made use of. But the falsifiers of the doctrine of the Eternal, have been very careful not to translate them in all their purity, so as to make believe that Jesus Christ had spoken of himself like God. This is why they have counterfeited (*v. 4*) thus: "It is written, that it is not only bread which makes man live, but every word that proceeds out of the

mouth of God:" and it is for this reason that imposture has changed (in *v. 5*) the word tempter (of *v. 3*) into devil, to whom Jesus Christ, according to it, would have answered (*v. 7*): "It is also written: Thou shalt not tempt the Lord thy God." Now Jesus Christ did not speak in this manner; but he said to the Jewish tempter: "It is written in your laws (*ch. 6, v. 16, 5th book of Moses*): You shall not tempt the Eternal your God." If, then, God himself gave, through the mouth of Moses, this law, which Jesus Christ made use of against the pretensions of the messenger from the Jewish priesthood, by saying—"it is written in your laws, you shall not tempt the Eternal your God," therefore he was not speaking to the devil, but truly to the ambassador of the Jewish priesthood, which had sent him. For if Jesus Christ had said to the demon—you shall not tempt the Eternal your God, the demon would then be no longer a devil, since he would have had a God. Now Jesus Christ never spoke in the plural number to any personified being. If, then, he said: It is written—"you shall not tempt the Eternal your God," it was undoubtedly the answer for those who had sent the tempter to him; and since this answer is, in truth, written for the children of Israël, it is not written for the devil, who does not know God; for whosoever knows him ceases, from that very moment, to be a demon. And, since Jesus Christ made use of what is written, he made use of it, justly, against the pretensions of the Jewish priesthood, which pretends to serve God; and since he quoted against them the very laws of the people of this priesthood—it was not, then, the devil with whom he had to deal in the desert, but, on the contrary, the messenger of the Jewish priesthood. And it is therefore that Jesus Christ said:

“ It is also written in your laws—you shall not tempt the Eternal, your God.”

CHAPTER III.

Paragraph 1.—It is related in the first chapter, under the name of the evangelist Mark (*v. 23 & 24*) : There was in the synagogue, a man possessed with an unclean spirit, who cried out ; “ What have we to do with you, Jesus of Nazareth ? are you come to destroy us ? I know who you are—the Holy One of God.” Now since (according to *v. 25*) they make Jesus Christ say—“ Hold thy peace, and come out of the body of this man,” it was, then, a devil whom Jesus commanded to come out ? And since even the unclean spirits knew Jesus Christ, how could the prince of these petty demons have tempted the Son of God ? And if the devil himself existed, such as imposture represents him ; and if Jesus Christ were God himself, how could the devil have tempted the Almighty ? Could he who knows every thing—he, the Creator of the universe—he, to whom belongs all that exists, have let himself be carried by the devil on a very high mountain, according to what imposture relates, under the name of the evangelist Matthew (*ch. 4, v. 8*) ; and (*v. 9*) the devil, would say to the Eternal, the only master of the creation : “ I will give thee all these things if thou wilt fall down and worship me !” Where can there be found under the sun more wretched blasphemers, if it be not on this earth of ingratitude and of perversity ? What mortal, who has but common sense, does not perceive, that this blasphematory invention can neither be applied to God the Almighty, nor to Jesus

Christ, the messenger of God, as a proposal of the devil? Effectually, can the Almighty, who knows all, and who has knowledge of *every thing* since he created it—can he require to have shewn to him what he made himself? Could he, who can destroy in an instant what he has created, and build again, in the twinkling of an eye, what he would have destroyed, have been tempted by the devil, under the promise of receiving from him that, of which the Almighty alone is the master? Unequalled blasphemers! it is truly of you that the evil spirit has made use, against the heavenly doctrine of the Eternal, in order to destroy the work of our Lord Jesus Christ, of whom he has been the enemy since the creation of this world.

Par. 2.—What mortal, who has but common sense, and who seeks sincerely for the truth, does not now perceive that the tempter, who promised to make Jesus Christ king over all the countries then inhabited by the children of Israël, on condition that he would prostrate himself before him, only demanded of Jesus Christ a mark of his submission to the Jewish priesthood; for to prostrate oneself before any man whatsoever, at that period, was nothing but a mark of submission to the person, whom one would recognize as one's superior master. And this is all that the Jewish priesthood required of Jesus Christ. It is, therefore, to the messenger from this priesthood that Jesus Christ answered, conformably to what is written (*ch. 4, v. 10*): “You shall adore the Eternal your God, and him only shall you serve.” Would they wish to pretend that, because the Lord Jesus Christ said—“get thee behind me Satan,” it was the devil in person with whom he had to deal? Did he not say, in what concerns the priesthood—you

shall adore and you shall serve the Eternal, your only God; and, in what regards its messenger—get thee behind me Satan? Now if the word Satan proves that it was the devil himself, did not Jesus Christ treat Simon, called Peter, in the same manner? as is seen (*ch. 8, v. 33*, according to the evangelist Mark), where he says: Get thee behind me Satan, for thou dost not understand the things which are of God, but only those which are of men. If, then, Jesus Christ called one of his first disciples Satan, on account of his worldly views—how could they wish to pretend, that he would have treated the ambassador of the Jews better, who required of him even submission to the yoke of these impostors, from which all the children of Israel, who had placed their hope in the Messiah that was to come, wished to be delivered, according to the promises of God himself, as is written in the 5th book of Moses (*ch. 18, v. 18*): “I will raise up to them a prophet like unto thee, from among their brethren, and I will put my words into his mouth; and he shall say to them all that I shall have commanded him?” Is it not therefore that Jesus Christ, who is undoubtedly this prophet, every where opposed to the tempter of the Jewish priesthood the words of his Heavenly Father, which, by command of God, were written by Moses, before the appearance of Jesus Christ on this earth? Is it not written (*5th book, ch. 10, v. 20*): “Thou shalt fear the Eternal thy God; thou shalt serve him.” Is it not written (*Exodus, ch. 20, v. 5*): “Thou shalt not prostrate thyself before any beings, and thou shalt not serve them?” Is it not written (*ch. 23, v. 25*): “You shall serve the Eternal your God?” If, then, Jesus Christ opposes to them these divine laws, given for the children of Israël, which is the case, how has imposture dared to disguise, more-

over, what is written in the fifth book of Moses (*ch. 6, v. 4*): “Hearken, Israël! the Eternal our God is the only Eternal; and (*v. 5*), thou shalt love, then, the Eternal thy God with all thy heart, with all thy soul, and with all thy strength?” Are not these the words which God the heavenly father put into the mouth of him, of whom he speaks, *ch. 18, v. 18*? Is it not written (*Exodus, ch. 39, v. 30*): “Holiness to the Eternal?” This is why our Lord Jesus Christ has confirmed every where, and in every thing, the doctrine of his Heavenly Father; and especially by saying to the ambassador from the Jewish priesthood (according to *Matthew, ch. 4, v. 10*): “You shall adore the Eternal your God, and him only shall you serve, for he only is holy.”

Par. 3.—And, since it is thus, whence comes, then, that the Romish priesthood fabricates saints for money? And, moreover, as the complement of these blasphematory actions, does it not make the blinded, whom it calls the faithful, prostrate themselves before its creatures, to address prayers to them? Does not this imposture proceed from the falsification of the heavenly doctrine, for the purpose of making Jesus Christ gradually pass for God himself? Do not these false Doctrinarians know that the Eternal has said (*5th book of Moses, ch. 32, v. 35*): “Vengeance is mine, and also retribution, and I will make it at the time when their foot shall slip; for the day of their calamity is at hand, and the things that shall happen to them draw nigh?” Is it not this same Eternal—this same Almighty, who says (*v. 40*): “For I raise up my hand towards Heaven, and I say—I am living eternally?” Jesus Christ himself bears testimony for Moses, that he knew his Heavenly Father, from whom he received the command to

write what concerns Jesus Christ himself: how, then, wish to pretend, that Jesus Christ and God Almighty are one same thing in person? Is it not written in the same chapter (v. 12): The Eternal *only* led him, and there was no strange God with him?" But Jesus Christ was then quite a stranger to the whole earth—how can the Apostolic and Romish idolaters say, that Jesus Christ delivered the children of Israël out of Egypt? Is it not to maintain their inventions, that they oppose themselves thus to the Heavenly truth? Let them not think that their hypocritical and brutal tongue shall always rule over the well meaning; and that the righteous shall bow down for ever before their saints—because the day is not far distant, when the deaf shall hear the words of the book, and when the eyes of the blind, being delivered from obscurity and from darkness, shall see. For it is written in the book of the Eternal, that those whose spirit has been misled shall become knowing—and that those who murmur, shall learn the doctrine of the Eternal, our God, who said: I have made my justice approach; it shall not remove, and my deliverance shall not be delayed. I will establish deliverance in Sion, and my glory in Israël; and, until then, there is no peace for the wicked. So, also, shall there be much evil for the weak; but the liars and blasphemers shall fall together into the moat, out of which they shall rise up no more. But heavenly truth and justice shall triumph, for it is the Eternal our God who has said so. Let it not be imagined that all which is written belongs to times past, for the Eternal dispersed the descendants of Israël into the four corners of the world, in order that the holy seed should make the strength of it. But he has said that he will call them, and that they will be converted by this seed, which is the heavenly doctrine,

revealed unto men by our Lord Jesus Christ, and this time is still to come. Now how can these stray sheep be converted by a doctrine, which preaches another God than him who said to them, by the mouth of his servant Isaiah (*ch.* 46, *v.* 9): “Remember the things which have been formerly; for it is I who am the mighty God; there is no other God, and there is none like unto me?” Can they come back to God, through Jesus Christ, whom the falsifiers of the heavenly doctrine represent as a most equivocal being?

Par. 4.—The evangelist Matthew says, according to truth (*ch.* 4, *v.* 18): “Now Jesus, walking on the sea-shore of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, who were casting their nets into the sea, for they were fishermen; (*v.* 19), and he said to them: Follow me, and I will make you fishers of men. (*v.* 20), They immediately, leaving their nets there, followed him.” And since it happened thus, how is it that, in the medley of words called the first chapter of John, the apostle and the evangelist, it is written (*v.* 35): “The day after, as John the Baptist, who was still there, with two of his disciples, (*v.* 36) seeing Jesus pass by, he said: Behold the Lamb of God! (*v.* 37), and the two disciples, who heard what he said, followed Jesus. But Jesus having turned round, and seeing them following him, said to them: Whom do you seek? They answered him: Rabbi (which signifies *Master*), where do you dwell? (*v.* 39), Come, said he to them, and see; and they saw where he dwelt, and that day they remained with him; (*v.* 40), Andrew, the brother of Simon Peter, was one of those who had heard what John said, and who had followed Jesus: (*v.* 41), he first met his brother, Simon Peter, to whom he said—we have found

the Messiah; (*v.* 42), and he conducted him to Jesus who, having looked at him, said to him: You are Simon, the son of Jona—you shall be called Cephas" (which signifies *stone*).

If, then, imposture has thus put the two apostles and first evangelists in contradiction, how believe what it causes to be preached under the name of the apostle Paul, in his epistles, which have been counterfeited, as well as the gospel itself? For I, the Angel of the Eternal, who am John the Baptist, never saw or knew, at that period, Andrew, the brother of Simon. Therefore Andrew cannot have reported what I did not say; the more so, as Jesus Christ was never represented as a lamb, and as this image has only been inserted in the gospel since the falsification, which is full of hypocrisy and lies, as well as the book called the Acts of the Apostles, blasphemously surnamed the Gospel of the Holy Ghost. "I have related all that Jesus did and taught, says the writer, in his first chapter (*v.* 1 & 2), until the day that he gave, through the Holy Ghost, his commands to the apostles whom he had chosen." Can there be beings perverse enough to say that the Holy Ghost, which is the Eternal himself, did ever receive commands from one of his servants, or from one of his heavenly messengers? Is it not written (*Isaiah, ch. 53, v. 11*): "He shall enjoy the work of his soul, and he shall be satiated, and my righteous servant shall justify many, through the knowledge which they shall have of him; and himself shall bear their iniquities." Is it not the Eternal, who, throughout this chapter, speaks of Jesus Christ his servant, by the mouth of Isaiah? Unequalled blasphemers! how can the Holy Ghost, the Eternal, receive commands from him whom he sent? At *v.* 5, the writer makes him say: "For, in truth, John gave a baptism

of water ; but as for you, you shall receive a baptism of the Holy Ghost in a few days." Perverse people ! full of pride and of rapine ! although you have disguised the words of the Angel Saviour, our Lord Jesus Christ, on account of your imposture, is it not written (according to the evangelist *Matthew*, *ch.* 28, *v.* 19) : " Go, therefore, and teach all nations ; baptize them in the name of the Father, of the Son, and of the Holy Ghost ?" Why, then, do you say—" *but as for you, you shall receive the baptism of the Holy Ghost ?*" Is not this another invention in favour of your imposture ? Do you not say thereby—it is Jesus Christ who is our God, and who invested his first apostles with such a power, of which we are the heirs ? Is it not on account of this pretended inheritance, that the impostors of Nice invented the fable of the tongues of fire, on the day of Pentecost, by which they profess to have received the virtue of the Holy Ghost ? " You shall receive the virtue of the Holy Ghost," says the writer (*v.* 8 of the same chapter). What ! Jesus Christ himself, who had no such virtue, would have said to his disciples—you shall receive the virtue of the Holy Ghost!—the virtue of the Holy Ghost, a quality that belongs to the Eternal alone, the Creator of the Heavens, and of which even the angels in the Heavens are deprived, by the wisdom of the Almighty—this quality would have been promised by Jesus Christ to mortals ! Blasphemers ! do you know what is the virtue of the Holy Ghost ? Has not the Eternal, who is the Holy Ghost, borne testimony to Jesus Christ, by the mouth of his servant Isaiah (*ch.* 53, *v.* 9), where it is said : " Neither was there deceit found in his mouth." And since Jesus Christ himself bears testimony to his Heavenly Father, who is the Holy Ghost, by saying to these same disciples, according to the evangelist John

(*ch.* 14, *v.* 28) : “ For my Father is greater than I ? ” How could he say—“ I will send you the virtue of him who is greater than I.” Senseless preachers ! the Lord Jesus Christ, whom you wish to make pass, at any rate, for God himself, has truly said : “ If you love me, keep the commandments of my Heavenly Father ; and in that case, I will pray unto my Father to give you the spirit of truth, which the world cannot receive, because it does not see it ; but those who do the will of my Heavenly Father will recognize it : and when you shall have known it yourselves, it will abide with you, for it shall be in you through truth ; and this is your comfort, which shall be given to you by the grace of the Holy Ghost, to remain with you for ever.

Par. 5.—Now this wholesome spirit of truth, of which imposture has turned the sense to holy spirit (or ghost), did never enter into the hearts of the first apostles of Jesus Christ, nor into the hearts of those who have called themselves, to this day, Catholic, Apostolic, and Roman ; for it is precisely of these false pastors that Jesus Christ speaks in *ch.* 7, according to the evangelist Matthew, (*v.* 15), where he says : “ Beware of false prophets, who come to you disguised like sheep, and who within are like ravenous wolves ; ” and (*v.* 16) “ you will know them by their fruit.” Jesus Christ has commanded his disciples in *ch.* 23, according to the evangelist Matthew (*v.* 8) : “ As for you, do not suffer yourselves to be treated like masters ; for you have but one master, and you are all brethren. (*v.* 9), Neither call any one whatsoever on the earth your father, for you have but one father, who is in Heaven.” If, the Romish priesthood has done quite the contrary, has it not proved thereby its apostacy towards Jesus Christ ? The im-

posture of Nice was well aware of this truth ; and this is why the falsifiers of the heavenly doctrine have added to it (v. 10)—do not suffer yourselves to be treated as masters, for you have but one master, who is Christ. But in the true gospel, written by Matthew in the Syriac language, there is to be found that the Lord Jesus Christ said : “ Do not even suffer any one to treat you as masters, on account of your ministry, because for this—you have but one master, who is Christ, who, although the greatest among you, made himself your servant. And, to make the meaning of this truth be well understood, it is found, moreover, that he said : “ I have not chosen the Son of Man to be served, but in order to serve him, even to give my life for the redemption of several. You will know false prophets by their fruit,” said the Lord Jesus Christ. If, then, the priesthood of Rome has created for itself a Holy Father, who in his turn makes masters, under the names of cardinals, bishops, and even archbishops, are not these the fruit, by which may be known why they have invented, under the names of the Apostles, the self-styled gospel of the Holy Ghost, in order to pretend that the Roman priesthood is seated by right on the chair of Peter ? For where has the Lord Jesus Christ commanded that a holy father, cardinals, archbishops and bishops, should be made ? Where has he said—you shall name my church Catholic, Apostolic, and Roman ? Does not this title, alone, prove the apostacy of that sect from our Lord Jesus Christ ? Effectually, the true church of Jesus Christ cannot be called either Apostolic or Roman—but Catholic and Evangelical ; for it is on the gospel given by command of God Almighty, through Jesus Christ his servant, that his church depends. It is the gospel of Jesus Christ which gives universal faith. As for the false

Romish doctrine, which has ~~only~~ caused disunion, by producing bad fruit, through the invention of saints, and at length of a God with a mother, to maintain the deceit of its apostleship, founded on the falsification of what the apostle Paul and others wrote; this false doctrine is very far from being universally believed, and every faith that is not universal cannot be called catholic; for the word catholic only signifies that which is universal. So then, the catholic faith is the universal belief in the gospel of our Lord Jesus Christ, which is such in truth, and consequently catholic; but it is not the hypotheses of the Roman priesthood, which bear the stamp of very fraud. Does not the Eternal say, by the mouth of Isaiah (*ch. 42, v. 1*), in speaking of Jesus Christ: "Behold my servant, I will support him; he is my elect; my soul has placed its affection in him. I have put my spirit upon him; he shall exercise justice among nations; and (*v. 7*) in order to open the eyes of the blind, and to withdraw prisoners from the place where they are kept in captivity, and to make those go out of prison who inhabit darkness? (*v. 8*), I am the Eternal; that is my name, and I will not give my glory to another, nor my praise unto graven images?" Why, then, do the Apostolic and Romish blasphemers preach, that this servant of God is God himself? Is it not to make people believe, that they have received, by tongues of fire, infallibility for their false doctrine, called Apostolic? It is said by the writer of the pretended Acts of the Apostles (*ch. 1, v. 14*): "All together animated by the same spirit, they constantly prayed with the women, with Mary, the mother of Jesus, and with his brothers." But the brothers of Jesus Christ never believed either in him, or in his heavenly mission; and they even died in their pristine faith. Why, then, introduce falsehoods in a true his-

tory? Are such fables necessary to maintain the heavenly truth, as the second chapter of the pretended Acts of the Apostles? Must the true resurrection of our Lord Jesus Christ be maintained by a false interpretation, as is seen at v. 25, where the writer says: "Because it is for him that David speaks in these words: I always kept the Lord before my eyes, because he is on my right, in order that I might not be shaken. (v. 26), It is, therefore, that my heart has felt transports of joy, that my tongue has made songs of delight resound, and that my flesh, moreover, shall find repose for itself in hope; v. 27, because you will not abandon me in the tomb, and you will not suffer your Holy One to feel corruption." But the psalm of David, which they have here used so perfidiously in favour of imposture, makes no mention of Jesus Christ, but only of the Eternal. Hearken then attentively, perverse people! to what David says himself to his God (*Psalm 16*): "Preserve me, O mighty God; for I have retired towards *thee*. O my soul, thou hast said to the Eternal: thou art my God, and it is in the elect of the Eternal that I take all my pleasure, because these are the true prophets, who hate the idols of the impious, which they multiply for themselves, and which they run after; I will not make their sprinkling of blood, and their name shall not pass out of my mouth. For it is the Eternal who is the portion of my inheritance: it is he who shall preserve my lot. It is through him that the lines have fallen to me in pleasant places; it is through him that a fine inheritance has fallen to me. Therefore will I bless the Eternal, who is my counsel; even in the nights in which my thoughts upon the past instructed me, I have always proposed to myself the Eternal before me; and since he is on my right hand, I shall not be shaken. Behold!

my heart has rejoiced, and my tongue sings with delight, because my flesh shall dwell in assurance; and thou, O Eternal! thou wilt not abandon my soul in the sepulchre; for thou wilt not suffer thy well beloved to feel corruption." Although this true psalm of David has been counterfeited, according to the spirit of those who have wished to apply it, more or less, to imposture, to maintain their doctrine, of which they themselves are the authors; the truth always appears from it, that David has nowise spoken therein of Jesus Christ, but only of himself. And, since it is thus, how then could he, who knows the Eternal his God, according to the gospel of Jesus Christ, dare to name the gospel of the Holy Ghost, a lying work, such as is the book of the pretended acts of the Apostles.

Par. 6.—"My brethren, let me tell you boldly," exclaims the writer, in the name of Peter (*ch. 2, v. 29*); as if in triumph that the patriarch David is dead. Verily, if the preaching of the apostle Simon Peter had been so contrary to the gospel of Jesus Christ, the priesthood of Jerusalem would have been much less guilty for persecuting the disciples of Jesus Christ, who said, according to the evangelist Luke (*ch. 20, v. 38*): "Now God is not the God of the dead, but of the living." If, then, Luke wrote this, how pretend that this same Luke would have caused such extravagances to be said?—"being, then a prophet, and knowing that God had assured him with an oath, that one of his descendants should be seated upon his throne" says the writer (*v. 30*), "and seeing," added he (*v. 31*), "by a prophetic spirit the resurrection of Christ;" he said that Christ was not abandoned in the sepulchre, and that his flesh did not feel corruption. How could the Holy Ghost, who is God the

Eternal, himself have spoken thus against himself? Certainly God did say to David, by the mouth of his servant, the prophet Nathan, as may be seen, second book of the prophet Samuel (*ch.* 7, *v.* 12): “I will raise up a son, who shall come forth from thee, and who shall reign after thee.” But what has this son to do with Jesus Christ, who said positively, according to the evangelist John (*ch.* 18, *v.* 36): That his kingdom was not of this world? The son of David, on the contrary, according the wisdom of the Almighty, was to reign; and, (as it is said, *v.* 13), to build the temple of Jerusalem. I shall be a father to him, and he shall be a son to me, said the Eternal (*v.* 14); so it is not Jesus Christ that is here referred to, but Solomon, the son of David. It is in the same manner that the composers of the book of the acts of the Apostles, have disguised the meaning of the psalms of David, according to their spirit of imposture. For it is not David who ascended into Heaven, says the writer in the said Acts, under the name of Peter (*ch.* 2, *v.* 34): “Nevertheless, it is he who says: The Lord said to my Lord—sit on my right hand, until I make your enemies your footstool.” Now it is unquestionable that a prophet spoke thus, in the name of the Eternal, saying to David: “The Eternal said to my Lord: Sit thou on my right hand.” But what does the right hand of the Eternal mean, except (according to the Hebrew language, which is so full of imagery) to be upright in all things, according to the laws of the Eternal? And it is only on this condition that the Eternal promised David, by all the prophets of his time, to bring forth from Sion the sceptre and the strength of David, and that he shall rule in the midst of his enemies. It is for him that has been said (as may be seen, *Psalms* 110, *v.* 3: “Thy people shall be a people full of free

will, on the day that thou wilt assemble thy army." So, then, it is the people of Israël that are here in question ; so, likewise, the army of David that is meant—for Jesus Christ has no army, either on the earth or in the Heavens. It is said (*v. 4*) : The Eternal has sworn it, that thou art sacrificer for ever, according to the order of Melchisedeck. Now Melchisedeck was king of Salem ; therefore David, being king, was sacrificer, according to the order of Melchisedeck. And, since it was thus, there is nowise question of Jesus Christ in it. It is said, moreover (*v. 5*) : The Lord is on thy right hand. Now, if the Eternal had said, as is related (*v. 1*) : " Sit thou on my right hand"—and if the meaning was such as false interpretation would wish to put upon it, can he, who would be seated on the right hand of God, the Lord, be also seated on the right hand of him, who would be seated on his right hand ? It seems to me, according to truth, that he who seats himself on my right hand, will find me on his left. So, then, the Lord is on thy right hand, when thou walkest in integrity, and in the justice of the Eternal ; and whosoever walks therein will see, at length, his enemies at his feet—for it is thus that the wicked, according to the incomparable wisdom of the Almighty, are to serve as a footstool to the just, in order that the holy will of the Almighty may be accomplished. And, since it is thus, why has imposture placed at the head of this 110th Psalm, the inscription—" the Holy Ghost predicts, that the Messiah shall be the king and the sacrificer of the church," unless it be to prescribe to the blinded the faith they are to attach to it ? Has not Jesus Christ said, according to the evangelist Matthew (*ch. 9, v. 13*) : Go ye, and learn what signifies—" I will have mercy, and not sacrifices ? And, since the Eternal himself has reprobated sacrifices, why, then, wish

to represent Jesus Christ as a sacrificer of the church of God? Does not David himself, being a sacrificing king, say, on account of his sin (*Psalm 51, v. 14, 16 & 17*):

O God, God of my salvation, thou takest no pleasure in sacrifices ; otherwise I would make them. Burnt offerings are not pleasing to thee.” How, then, make of Jesus Christ a sacrificer of the church, by false interpretation, and of whom even the psalm makes no mention? Why, then, wish to pretend that David, in speaking of his posterity, would have spoken of Jesus Christ, whom he nowise knew, and whom he never took either for his Lord, or for his God, and who was to place himself, under the name of a son of David, on his throne? And if David speaks of an anointed one, does he not always call himself the anointed one of his God? Does he not say (*Psalm 132, v. 10*): “For the love of David thy servaut, do not reject the face of thy anointed?” And (*v. 11*), “The Eternal has sworn the truth to David—he will not depart therefrom—when he said: ‘I will place thy sons upon thy throne; and (*v. 12*) if thy children keep my covenant, and my commandments which I shall teach them, their sons also shall sit for ever on thy throne? Now, since Jesus Christ himself said that his kingdom is not of this world—what, then, has he to do with David and his throne, promised to his children? Has Jesus Christ had descendants? So, then, Jesus Christ has nothing to do with the throne of David, nor David with the kingdom of the Lord Jesus Christ. Let *Psalm 72* be read: this psalm was composed when Solomon was established king, says the writer; but he is very careful not to tell us that he was the composer of it. Why, then? for if David speaks thus to God, for his son Solomon, what would he have to say, moreover, for him who is descended from Hea-

ven? Effectually, it is David himself who is the author of this psalm, and who says: "O God! give thy judgments to the king, and thy justice to the son of the king; let him judge thy people with justice and with equity—thine who shall be afflicted: let him right the afflicted among the people; let him deliver the children of the wretched, and let him humble the oppressor." It is, therefore David who adds to these prayers for, this same son (v. 9): "The inhabitants of the deserts shall prostrate themselves before him, and his enemies shall lick the dust. He shall rule," says he (v. 8), "from one sea to the other, and from the river unto the extremities of the earth; (v. 11), yet all kings shall prostrate themselves before him—all nations shall serve him, and (v. 17) his fame shall last for ever; his reputation shall go from father to son, as long as the sun exists, and they shall be blessed in him; all nations shall proclaim him happy." Why, then, does imposture every where borrow the words of David, to apply them to Jesus Christ, who is neither the son of David, nor even corporeally of the race of David? It is on account of this that the Eternal chose Jacob, who has said (*Genesis, ch. 49, v. 22*): "Joseph is a fruitful bough—a fruitful bough near a fountain; his branches have covered the wall. They have caused him much sorrow; they have shot at him, and the archers have been his enemies. But his bow has retained its strength, through the hand of the Almighty of Jacob, who has also made him be the shepherd and the stone of Israël. This has proceeded from the mighty God of thy father, who will help thee, and from the Almighty, who will heap on thee the blessings of Heaven above, the blessings of the abyss beneath, the blessings of the milk of paps, and of the womb. The blessings of thy father have surpassed the blessings of

those who have engendered me, even should they ascend to the utmost boundary of the everlasting hills; they shall be on the head of Joseph, and on the top of the head of him, who shall be a Nazarene among his brethren." And this Nazarene, of whom Jacob speaks so positively (*v.* 26), is Jesus Christ.

And since, according to the wisdom of the Eternal, it is thus, why do the inventors of the book, self-styled the Acts of the Apostles, endeavour to maintain the false interpretation of the Psalms, which nowise regard Jesus Christ, who has nothing to do with the sons of David, nor with what is said in the 2nd Psalm, and upon which the reporter of *ch.* 13, under the name of the apostle Paul, says to us, by *v.* 33: "As it is even written in the second Psalm: "You are my son; this day have I begotten you. I have consecrated my king upon Sion." Now the king consecrated upon Sion, then inhabited by the tribes of Judah, was David; and because this fortress exists no longer, what has that title to do with Jesus Christ? "You are my son; this day have I begotten you." What does this phrase mean? Did the Eternal engender Jesus Christ to be king of Sion? The reporter says again (*v.* 34): But that he has raised him up to die no more, he has testified by these words: I will keep faithfully towards you, the holy promises which I made to David. Now would the Eternal have spoken thus? But he did say, by the mouth of his servant Samuel (*2nd book, ch.* 7, *v.* 12): "When thy days shall be accomplished, and thou shalt sleep with thy fathers, then will I make thy posterity rise up after thee—a son that shall arise from thee, and I will strengthen his reign." Now this son in question was Solomon; and it is to him that the Eternal said: "As for thee, if thou

walkest before me, as David thy father walked, in the integrity and in the righteousness of thy heart, by doing all that I have commanded thee, then will I strengthen the throne of thy kingdom over Israël *for ever*, as I have spoken of it to David thy father, saying : “ A successor shall not fail thee, to be on the throne of Israël.” Behold, these are the promises of the Eternal. But what have they do do with Jesus Christ ? Does not Solomon himself bear testimony, in the 1st book of Kings (*ch.* 8, *v.* 23), where he says : “ O Eternal ! God of Israël ! there is no God like unto thee, in the Heavens above, nor on the earth beneath, It is thou who keepest the covenant and mercy towards thy servants, who walk before thy face with all their heart.” And (*v.* 24) “ it is thou who hast kept faithfully towards thy servant David, my father, what thou didst promise him ; and, in truth, thy hands have accomplished what thy mouth had pronounced to him.” It is not, therefore, to Jesus Christ that God spoke thus : “ I will keep faithfully towards you, the holy promises which I made to David.” And it is for this that it is said in another place, says the composer of the self-styled Acts of the Apostles (*ch.* 13, *v.* 35) : “ You will not suffer that your Holy One should feel corruption.” What is this other place—where is it ? Who has said—“ you will not suffer that your Holy One should feel corruption ?” If, then, such perverse persons know how to counterfeit the writing of the Old Testament in this manner, what can there be true in a doctrine, of which they themselves are the authors ? For it is David who said (*Psalms* 16, *v.* 10) : “ For thou wilt not forsake my soul in the sepulchre, and thou wilt not allow thy well beloved to feel corruption.” So, then, David spoke of himself, and nowise of Jesus Christ ; for David did not believe that, after this life, all would

be finished or accomplished, in what concerns the life of man here below. On the contrary, he says (*Psalms* 17, v. 15): "But as for me, I shall see thy face in justice; and I shall be filled with thy likeness when I shall be awakened." It is on account of his faith in God Almighty that he has said (*Psalms* 23, v. 4): "Even when I should walk through the valley of the shadow of death, I would fear no harm, for thou art with me; it is thy staff and thy crook which comfort me."

Par. 7.—"I have always kept the Eternal before me; since he is on my right hand, I shall not be shaken," says David, in his 14th *Psalms*, v. 8. How, then, does imposture dare to write, under the name of the Apostles, in *ch. 2* of the self-styled Acts of the Apostles (v. 25): "Because it is for him that David speaks in these words: I have always kept the Lord before my eyes?" Is it not to maintain such a doctrine that v. 3 of the same chapter has been invented, in order to say to the blind—see; and to the clear-sighted—you are blind? "Let the words of my mouth, and the meditation of my heart, be acceptable to thee, O Eternal, my rock and my redeemer," said David (*Psalms* 19, v. 14). And since David's thoughts did not extend beyond his words, as he says himself (*Psalms* 17, v. 3), he had therefore no other Lord, nor any other God, but the Eternal, who has said himself, by the mouth of his servant Isaiah (*ch. 43*, v. 10): "There has been no God before me, and there will be none after me;" and (v. 11) "it is I—it is I who am the Eternal, and there is no other saviour but I." And, since it is thus, David, who had knowledge of the Eternal, has not spoken of another—nor of the Eternal under another name, nor, under any imagery employed by David in his *Psalms*, to apply them to

Jesus Christ as to his God. Since, then, this book, called the Acts of the Apostles, is composed quite in opposition to heavenly truth, there is nothing in it of the Holy Ghost, nor of God, who is the Holy Ghost, and whose word does not depend upon false interpretations, nor upon fables ; and lies are held by him in abomination. Jesus Christ, the angel of his presence, says himself, according to the evangelist John (*ch.* 24, *v.* 4): “ God is spirit ; and those who adore him, ought to adore him in spirit and in truth.” And it is in this sense only that the first Apostles of Jesus Christ preached, according to the heavenly doctrine. And at first they wrote nothing, for not one of them, except the evangelist Matthew, knew either how to read or to write. Simon, surnamed Peter, was the first, who reflecting upon his false conduct in the affair of Ananias and his wife, which occasioned the death of Stephen, employed his time to read, and to write himself what he had heard from Jesus Christ, his master and Lord. This is what he wrote, almost ten years after the passion of Jesus Christ, in imperfect Hebrew language, according to his own evangelical understanding :

CHAPTER I.

Paragraph 1.—“ SIMON PETER, the apostle of Jesus Christ, salutes those who, through the holy will of the Eternal, have been chosen by Jesus Christ, our Lord and master, to preach the heavenly doctrine, according to the Gospel.

“ Blessed be God, the father of Jesus Christ and our father, who, according to his abundant mercy, has regenerated us by his heavenly doctrine, which gives us a

lively hope, assured, by the resurrection of Jesus Christ, for the inheritance that is neither liable to corrupt nor to spoil, nor to wither, and which is preserved in all the Heavens, for all those who accomplish the commandments of our Heavenly Father, according to the evangelical prescription of our Lord Jesus Christ; who, by the holy will of the Eternal our God, has renewed these everlasting commandments of the Almighty, in consideration of the true salvation of this world.

Par. 2.—“ You also, all you whom the virtue of God Almighty defends by faith, in view of this salvation, ready to manifest itself in the last times, be blessed in the name of Jesus Christ, so that you may bear, through your works the fruit of good trees, according to the parable of our master. It is what will transport you with joy, at the end of your works. Do not then let yourselves be afflicted by the sufferings of time, or by divers trials; and know that your faith, put to the test, is much more precious than gold which is tried by the fire. Let your faith, therefore, be a subject of praise, of glory, and of honour, before the Eternal, in the name of Jesus Christ our Lord. He whom you love without having seen him—he in whom you believe without yet seeing him, shall shew himself unto you openly, and, by doing the holy will of his heavenly Father, according to the gospel of our master, you shall be transported with joy unspeakable, and for ever glorious, at the term of your faith in the gospel of the Lord, from which only proceeds the true salvation of souls. This salvation has been the object and the search of all the true prophets, who have spoken, according to the holy will of the Eternal, of the grace which was to be communicated to you. They have desired to see it; but it was revealed

to them that it was not for them ; and this is why our Lord Jesus Christ said : I am not come for those who are well, but for those who are ailing. Wherefore I, the apostle of Jesus Christ, say unto you : Gird up the loins of the soul, by conducting yourselves as sober persons ; and have a perfect hope for the grace which is offered you by the gospel, at the time of the appearance of Jesus Christ. Be as obedient children, and do not conform yourselves to the inclinations that you had formerly, in the ignorance in which you were ; but follow the example of Jesus Christ, who calls you to Him who sent him, and who said to his elect — ‘ Be sanctified, because I myself am holy.’ If, then, you wish to invoke as father, him who, without exception for any one, judges according to the works of each, conduct yourselves with fear before the Eternal, all the time that you shall here be strangers—knowing that it is neither with gold nor with silver that you have been delivered from the darkness in which your earthly fathers lived, but that it is with the inestimable blood of Jesus Christ, to the end that you may no longer be the children of darkness, but the children of the light which comes from above, through Jesus Christ, who was delivered up into the hands of sinners, like a spotless lamb, for the sake of your salvation, which was foreseen before the creation of this world, and manifested for you in this time. All you who now wish to be faithful, through him, towards Eternal God, who resuscitated, and thus glorified him, to the end that your faith and your hope might be assured in God, your heavenly father. Purify your souls, by following the evangelical law, in charity, and in the love of Jesus Christ our master. Love your brethren mutually more and more, with singleness of heart. Retake a new life, not of seed subject to corruption,

but according to the evangelical seed, which is incorruptible, through the word of the living God, who exists for all eternity. Know, then, that all flesh is like a plant, of which all the glory is the flower. If the plant is dry, the flower immediately falls. But the word of the Eternal makes the soul live, which is the flower of man, and exists for all eternity, through the word of the Eternal; and this word is the gospel, which has been announced and made known to you in this time.

Par. 3.—“Therefore put aside now all wickedness, and all artifices, disguises, jealousies, and all kinds of slander, and become like unto new-born children. Be solicitous for the pure milk of evangelical wisdom, so that by this milk you may grow, until you arrive at salvation; if, nevertheless, you have tasted the meekness of Jesus Christ, approximate yourself to him who is the living stone, thrown out, it is true, by men, but chosen by the Eternal to be the corner-stone of the church of God, his heavenly father; and if you attach yourself firmly to his gospel, you also shall be placed upon him, as living stones of this spiritual edifice, in order to offer yourselves to God Almighty, as victims for the justice of the Eternal. This is why the Eternal has said: “Behold! I place in Sion the first stone—a choice stone of great value; and whosoever believes in it shall not be confounded. But it is a stumbling stone—a stone of scandal, for those who strike against the word of him, who is the creator of this stone, and who refuse to believe in it on account of their edifice, which they shall never finish, since they throw out the corner of the angle, which is the gospel of our master and Lord, Jesus Christ, who, through the everlasting doctrine of his Father, calls all those who believe in him, from darkness to

the heavenly light. All you, therefore, who believe in Jesus Christ, have obtained mercy. You, who formerly were not children of the Eternal our God, and who are so now through Jesus Christ—I beseech you, my well beloved, hold fast; and return thanks to the Eternal, your heavenly father, for it is from him that this mercy has come unto you, through which you have become an holy assembly, that like unto a people, formerly unhappy, being won by the conquest of a good king, unite themselves to him for the sake of his protection. It is thus, my well beloved, that you ought to unite yourselves to the royalty, and to the heavenly priesthood, of our Lord Jesus Christ, by accomplishing the commandments of the gospel. Abstain, therefore, from all things that are contrary to the salvation of your souls, and which war with the good spirit. Never wander from evangelical truth, through the desires of your earthly bodies: and beware of giving occasion, by irregular conduct, for the incredulous to blaspheme; but conduct yourselves according to the prescriptions of the gospel, so that, at the same time, the incredulous may not defame you as malefactors. Act therefore in such a manner, that you may only be considered on the side of your good actions, so that the gentiles themselves may be forced to glorify the Eternal our God, on the day of his visitation upon them. Submit, then, in the sight of God, the Almighty, to all manner of persons, whether it be to the king, as the one who is over all, or to commanders, as to persons sent from the prince, to do justice unto the wicked, or to honour the righteous. For this is the holy will of the Eternal our God; and by always doing right, you will silence the ignorance of persons destitute of judgment.

Par. 4. —“ To act in this manner like free persons, and not to make use of your liberty, under any pretext, to do evil—that is what distinguishes the true disciples of our Lord Jesus Christ, as well as the true servants of the Eternal our God. Honour, then, all kinds of persons, for you do not know why the holy wisdom of the Almighty has placed them in this situation or that. Love, therefore, all men like your brethren, fear God, and respect kings, to the end that every servant may follow your example, and that he may submit to his master with all manner of respect, not only to those who are good and gentle, but also to those who are froward; for it is a merit to endure grievous things, in the sight of the Eternal our heavenly father, especially when we suffer unjustly. For, in truth, what honour is there, if, committing faults, and receiving blows on account of these faults, you endure them? But if, doing good and receiving outrages, you bear them patiently—this is a merit in the sight of the Eternal our God, who certainly, on account of your suffering, will reward you. So is it for this you are called, since even Jesus Christ our master suffered for us, leaving us such an example, in order that we might follow his footsteps. Keep, therefore, his image always before your eyes, by doing good to others; and, receiving injuries, take him for your example—him who committed no sin, and in whose mouth was found no guile—him who, when he was reviled, reviled not again—him who, in his sufferings, made no threats, but resigned himself to him who condemned him unjustly—him who, upon the wood of the cross, bore the iniquities of our earthly fathers—who has even borne our sins, in order that, having died for the evangelical truth, we might thereby live for heavenly justice; for we were all like stray sheep, but now we have returned, through him, to the Eternal our God,

who only is the true pastor of our souls. For it is the Eternal who, on account of his mercy, has sent his angel from Heaven, for him to be the guide and the head of his church, by the light of the gospel which he has left us, with his admirable example. Let us, then, for ever follow our master and Lord, and change nothing in his gospel, which comes from the Eternal our God himself, so that we, who have been chosen to be pastors, may feed the flock of the Eternal our God, according to this gospel—for the true salvation of the souls, according to the holy will of the Almighty, will be confided to us. Be, then, just—be true; and let all those who, through the grace of the Eternal our God, shall be called to be pastors in the church, of which Jesus Christ is the head, walk in integrity in all things. I, Simon Peter, called the first by our master Jesus Christ, to be preacher of his gospel—I consider you as my well-beloved brethren; and as such I entreat you, in the name of our chief, Jesus Christ, to love to practise hospitality towards one another, according to the gift that each one has received; use it towards all those who are poor. Let the rich manage, like a good steward of the Eternal our God, all the wealth which he has received through the favour of the Almighty, in order that those who are poor in the church of the Eternal, may acknowledge more and more that the Almighty is just and faithful in all things. If any one speak, let it be as a preacher who announces the word of God: or if any one be in another ministry, let him exercise it as through the virtue of the Almighty, so that the Eternal, to whom only belong glory and sovereign power for ever and ever, may be honoured in all things, through Jesus Christ. AMEN.”

CHAPTER II.—*Called the Fifth Epistle of Peter.*

Paragraph 1.—“ THIS, then, is the ordinance of our master and Lord, Jesus Christ, which he gave to me, in establishing me preacher of his gospel, that contains the word of his Heavenly Father. Feed the flock of the Eternal your God, by attending to it according to the gospel; and not by compulsion, but with a good will, and in view of the Eternal your God—not in view of sordid gain, but through affection—not like persons who wish to rule over the inheritance of the Lord Jesus Christ, but by applying yourselves with all your heart, in order to become the model of the flock. I beseech you all, therefore, my well-beloved brethren—I, who am preacher of the gospel of our Master, and witness of the sufferings of our chief, Jesus Christ; I beseech you to do every thing for the glory of the Eternal our God, which shall manifest itself in centuries to come. Let not, then, any of you, who are pastors, suffer as murderers, or as thieves, or as slanderers, or as a man who covets another’s wealth; but, if any one of you suffer as a Christian, on account of the gospel of our Master, let him not be ashamed of it, but let him glorify the Eternal our God for it. Because this is the proper time for judgment to begin, by the house of the Almighty And if it be by us that it begins, what shall be the end of those who have no faith for the gospel of the Eternal our God? And, if the righteous can hardly save himself, where is it that the impious and the sinner will appear? Thus, let those who suffer according to the holy will of the Eternal our God—let even those, applying themselves to good works, confide their soul to the everlasting Creator, our heavenly father, who is faithful in all things. Do

you also act, then, like good pastors, according to the gospel of our master, so that, when you shall appear before the prince of pastors, you may receive the crown of glory, which never fades. And you, my well-beloved brethren, who are still young, submit to the elder preachers of the gospel of our master and Lord. Do, all of you, inspire each other with sentiments of humility, and remember, that the Eternal our God himself has said (*Leviticus, ch. 19, v. 32*): “ Rise up before the hoary head, and honor the aged, and fear thy God—I am the Eternal.’ Humble yourselves, therefore, by obeying the prescriptions of his gospel, knowing well, that the Eternal our God resists the proud, and gives grace to the humble. Humble yourselves, then, under the almighty hand of the Eternal our God, so that he may elevate you at the time of his coming, disburdening yourselves on him, of all that can give you uneasiness; for, if you walk in integrity before him, he will himself take care of you. Be, therefore, sober, and watch over yourselves, for your enemy, which is the evil spirit, is like unto a roaring lion, which turns round you on every side, seeking whom to devour. Resist him, by putting your strength in the evangelical faith, knowing that all your brethren, in this world, have the same things to suffer. Know that the Eternal, our God, the author of every grace, who has called us, by Jesus Christ, to his everlasting glory, will himself make us perfect, if we remain firm and unmoveable. For it is unto him that belong glory and sovereign power, for ever and ever. AMEN.”

If Simon Peter had written differently, said the Angel of the Lord to me, he certainly would have proved that he was far from the apostleship with which he was

charged by Jesus Christ, although he did not understand the true meaning of the doctrine; and through this cause, he fell into many errors in the beginning of his apostleship—nevertheless, his heart was good in the main; and this is why the Lord Jesus Christ had chosen him well knowing that, according to the wisdom of his Heavenly Father, Simon Peter would receive by experience the spirit of truth; for it was owing to the faults of Peter, that there were so many irregularities among the twelve disciples. Each one thought himself master, after their dispersion, and the original cause of these irregularities was the false interpretation of the gospel; their actions, as they are reported in the Acts of the Apostles (*ch. 2, v. 44 & 45*), bear testimony of this. Thus we read (*ch. 4, v. 34 & 35*): “So, also, no one was poor among them, because all who had inheritances or houses, after having sold them, brought the prices of them, and placed them at the Apostle’s feet.” It was on account of these actions that Paul, a just and upright man in his heart, persecuted them; for, said he to himself, if Jesus Christ was what he said himself to be, how can his disciples be thieves? It was through such considerations that he persecuted them—because he was a man that loved truth and justice. And it is on account of this that, according to the holy wisdom of the Eternal, the Angel of his presence—our Lord Jesus Christ, stopped him on the road near Damascus. This is what he said himself:—

“Having taken letters of arrestation of the high priest, I went to Damascus, with the intention of bringing those people prisoners from there to Jerusalem, that they might be punished as swindlers. So it happened that, as I was near that town, I was suddenly struck with a

great light, which threw me on the ground, and immediately I heard a voice, which said to me—Saul, Saul, why persecutest thou me? I answered: Who art thou who speakest to me? I am, replied the voice, Jesus of Nazareth, whom thou persecutest, on account of my disciples, who have fallen into error through the evil spirit. I answered him—Lord, what wilt thou I should to do? Rise up, said he to me, and go to Damascus; there thou shalt be told what thou must do. But I had lost my sight, through the great brilliancy of this light. Then my companions led me by the hand to Damascus, to a man named Ananias, and who on accosting me, said to me: Saul, my brother, see; and at the same moment I saw him. So, said he to me, the Eternal, the God of our fathers, has predestined thee, to know his holy will, to see the Angel of his presence, and to hear him speak himself; for thou shalt bear him testimony before all men on what thou hast seen, and what thou shalt hear of him.”

Paul subsequently saw the Lord Jesus Christ, who instructed him on the gospel at different times, said the Angel of the Lord to me, in order that, conformably with the evangelical prescriptions, he might re-establish order among the erring disciples. After Paul had addressed letters to different churches, he named preachers for them, according to the evangelical prescriptions, and he brought up disciples himself, whom he sent to overlook the others. This is what he wrote to one of his disciples:—

CHAPTER I.—*of the Apostle Paul to Timothy.*

“PAUL, the Apostle of Jesus Christ, according to the

command of the Eternal, our God and our Saviour, through Jesus Christ, to Timothy, my dear son in the same faith. May the grace, the mercy, and the peace of our Heavenly Father be with thee, in the name of Jesus Christ our Lord.

Paragraph 1.—"I repeat unto thee—remain at Ephesus, as I already said on departing for Macedonia; and enjoin the others, who confess the name of Jesus Christ our Lord, not to teach any other doctrine but that of the gospel, without attaching themselves to fables and to genealogies, of which the aim is not perceived, and which rather give rise to disputes. Let them merely make known the evangelical precepts, which require charity that comes from a pure heart, from a good conscience, and from a faith that has nothing false in it. Now some of us having deviated therefrom, have turned their mind towards the vain doctrine, pretending to be doctors of the law—although they do not understand what they say, or upon what they decide. We well know that the law is good, provided a legitimate use be made of it; especially knowing this, that the law was not made for the righteous, but for persons without probity, and without submission—for the impious, and for sinners against justice—for villains, and for men polluted with crimes, for those who take the life of their father or of their mother, and for homicides—for fornicators, and for those who have a bad commerce with persons of the same sex—for those who traffic in slaves, for liars and for perjurers, and for all those who act contrary to justice, and to the pure doctrine, which is the gospel, and which has been entrusted to me. I return thanks to the Eternal our God, and to Jesus Christ our Lord, through whom I have received strength, because he has

judged me faithful, by making me his minister—I, who before was a blasphemer, a persecutor, a violent man. But I have obtained mercy; because I acted with the belief, that I was in justice according to the law. But, since I have seen Jesus Christ himself, I know, and I am certain, that he came into the world to save it. This word is certain, and worthy to be received with entire belief; for it is he who has brought the light into this world, to eclipse darkness, by the doctrine of his Heavenly Father, who is the King of centuries, immortal, invisible, and the only God. To him be honour and glory for ever and ever. AMEN.”

Par. 2.—“ If, then, the Eternal our God has had mercy on me, through Jesus Christ, to make all his endurance appear in me, who am the first of sinners, I conjure therefore, especially our brethren, who are charged with the apostleship, in order to preach the gospel, to address supplications, prayers, and thanks, to the Eternal our God, for all men. For it is a good thing to pray for others, and which is pleasing, according to our Lord Jesus Christ, in the eyes of the Eternal our God. Pray, then, for all those who are still in darkness — for kings, and for all those who are high in rank, to the end that they may see we lead a peaceable and quiet life, with all kind of piety, and purity of morals, which come from above—from the Eternal our God, who wishes all men to be saved, and that they may come to a knowledge of the truth, through the gospel of our Lord Jesus Christ. For there is one God only, and only one mediator, who is the Angel of the Eternal’s presence, our master and our Lord, Jesus Christ, who gave himself to be the ransom for all men—testimony being borne at the time specified. And it is for this reason that I have

been established myself, by Jesus Christ, preacher of his gospel, and apostle of the gentiles, in what regards faith and truth. What I wish, then, according to the command of our master and chief, our Lord Jesus Christ, is, that preachers of his gospel be established in every place where the name of Jesus Christ is manifested. Let two preachers be established there, where the church is rich in number; but let it be known, that he who undertakes this ministry takes a great responsibility upon himself, and that he must have great perfection. It is necessary that a preacher of the gospel of our Lord Jesus Christ should be irreproachable—that he should have been married to one woman only—that she should be a sober, good, honest and chaste person, who exercises hospitality, and who is fit to teach her children, according to the gospel of our Lord Jesus Christ—that her husband the preacher be not a man addicted to wine, nor of a temper to strike any one, but that he be moderate; that he be neither quarrelsome nor covetous, but that he govern well his family, keeping his children in submission, and in an entire purity of morals, according to the gospel. For if a preacher of the gospel of our master and Lord, Jesus Christ, knows not how to govern his own family, how should he know to govern the church of the Eternal our God? Therefore every preacher of the gospel of our Lord Jesus Christ, who wishes to be the First, must be the father of a family, and must not be a novice, lest, becoming lifted up with pride, he should incur the same punishment as the demon. In choosing, then, a preacher of the gospel of our master, Jesus Christ, it is necessary that those for whom he is chosen should bear him good testimony, lest he should fall into reproach, and thereby into the snares of the evil spirit. In like manner, the second preachers of the

gospel of our master, Jesus Christ, must be chaste persons ; they must not be double-tongued, nor addicted to excess of wine, nor greedy of filthy lucre. They must join to their ministry purity of conscience ; let them be tried before they are elected, in order that they may exercise their ministry, without there being any thing to reproach them with. In like manner, the wives of all the preachers of the gospel of our Lord Jesus Christ must be chaste ; they must not be slanderers ; they must be sober and faithful in all things. Let the second preachers, like the first, have each but one wife, who knows well how to govern her children, like a worthy mother of a family. In a word, let the preacher of the gospel of our Lord Jesus Christ, our master and chief, whosoever he be, spare no trouble for the glory of the Eternal our God, through Jesus Christ our master, who wills that his true disciples should put into practice virtue, with faith—science with virtue—abstinence from pleasures with science—patience with abstinence from pleasures—the love of your brethren with piety, and charity with the love of your brethren. These are the qualities requisite to be a minister in the church of the Eternal our God, through Jesus Christ our master ; for if you have these qualities, and have them in a high degree, they will not leave you without actions and without fruit. Because, with the knowledge that you now have, by the gospel of our Lord Jesus Christ, you may make yourselves for ever glorious ; wherefore I beseech you all, my brethren—you, who are chosen to be preachers of the gospel of our chief and master, Jesus Christ, to endeavour to make yourselves more and more sure, by your good works, of your vocation and your election to be ministers in the church of the Eternal our God ; because it is for the glory of our God that you are called.

Now, in order that you may set a good example in all things, let your wives in like manner, when they dress, do so with decency and modesty, without gold, without pearls, and without stuffs of high price, according as becomes women who are to give proofs of piety worthy the wife of a preacher of the gospel of Jesus Christ, who commands them to do all kinds of good works, without exercising any sway over their husbands; but to hold their peace. As to what regards instruction, let them busy themselves only with their children, and nowise with those who are in the church, for it is not lawful that a woman should be preacher of the gospel of our chief and master, our Lord Jesus Christ, who has told me that, in the course of time, there will be some in the church who will deviate from the faith, by attaching themselves to the spirits of error, and to the science of demons—and, through the artifices of certain impostors, who will have seared consciences, will forbid marrying and the use, on certain days, of meats, which the Eternal our God made to be eaten with thanksgiving by the faithful. Now all that the Eternal our God has created is good, and nothing must be thrown aside that can be eaten with thanksgiving; for all that can be eaten by those who know the evangelical truth, is sanctified by the word of the Eternal our God, and justified by prayer.

Par. 3.—“I must recommend, and by command of our Lord Jesus Christ, all our brethen, to become excellent ministers of the Eternal our God, through Jesus Christ our master, according to his good doctrine. That in his church they may not employ themselves about frivolous fables, like unto old wives’ tales, let them not dwell thereon, but let them only preach the gospel in

its purity, according to Jesus Christ our Lord, and exercise piety therein; for bodily exercise advantages but little, but godliness is advantageous for all things, having for itself the promises which regard the present life, and those which regard life everlasting. It is a word of truth, and worthy to be received with excessive joy. And if, on account of it, we are now overwhelmed with trouble, and the impious load us with outrages, it is because we hope in the Eternal our God, who lives, and who is the Saviour of all men, chiefly of those who retire towards him, and who remain faithful. Let this be the subject of regulation, for all the preachers of the gospel of our Lord Jesus Christ. And, to the end that they may act so, that no one may despise them on account of their youth, let them, by their conduct, be the example for all those who are out of the ministry, in what concerns charity, chastity, and evangelical faith. Let them not rebuke, then, rudely a man advanced in years, but by beseeching him, as if he were your father. Treat young men like your brethren—aged women, like well-beloved mothers are treated, and young girls like your sisters, but without in any way wounding purity. Let the church, above all, take care of widows, who are truly widows, and of orphans of all kinds. If a widow has children, or even grandchildren, let her, before all things, instruct them in the gospel, by governing well her family. And if there are poor widows, let the church take care of the education of their children; for that is the true meaning of the words of our Lord Jesus Christ, where he said: ‘Suffer children to come unto me, for it is unto them that the kingdom of Heaven belongs.’ If, then, these children, and especially orphans, in consequence of ignorance, through want of education, fall into crimes which subject them to the law, by which

they shall be judged guilty—it is you who shall be judged there; and although they may lose their life through the law, the judge, the Eternal, your God, will require of you, before his throne, their life from your life, and will exact their souls from your souls. For these children, especially those who are really orphans, belong to the house of God, of which you are the ministers. Know, then, that if any one is not careful of his own people, and particularly of those who are in his house, he has renounced the faith of the gospel, and is worse than a pagan. Let, then, your good works bear testimony for you, before the throne of the Eternal our God, on the day of judgment. And know well that it is written there, that those who make laws perish by the laws. It is thus that you, being ministers of the Eternal our God, if you do not accomplish the evangelical laws, of which you have taken charge by having asked to be ministers, it is you who are guilty for not having executed these evangelical laws, since you had taken charge of them. This is why I have said to you, that he who asks for a ministry takes a great responsibility upon himself. If, among the rich, who are in the church of the Eternal our God, there be some who have widows or orphans in their family, let them supply their wants, so that the church may not have the charge of them, and that it may have enough to support those who are truly widows, and the true orphans.

Par. 4.—“ Therefore recommend the rich not to have too great an idea of themselves, and not to place their hope in earthly riches, which have nothing stable in them, but to employ them in doing good to the poor and to orphans, by taking care of their religious education, so as to become rich in good works, because it is for

this purpose that the Eternal our God, in his holy wisdom, has given them so many talents; and it is of these talents that our Lord Jesus Christ speaks in his parable, to the end, that he who possesses them may not be judged, on the day of judgment, like him who buried his. In fact, whosoever, being rich, through the grace of the Eternal our God, does not follow the evangelical commandments, according to our Lord Jesus Christ, who said: Invite the poor to your feasts, those deprived of the use of their limbs, the blind, the widow and the orphan—those have buried their riches, and it is therefore that our Lord Jesus Christ said—it is easier for a camel to pass through the eye of a needle, than for those people to enter into the kingdom of Heaven. So, also, is it they who make laws upon laws to punish the poor, whom they have led into crimes, through the hardness of their hearts. But this, too, is why that shall happen to them which happened to the rich man, in the parable of our Lord Jesus Christ, at the king's feast. For all the riches of the rich will be of no use to them, as the wedding garment, on the day of judgment; and it is there that their fate will be dreadful. Therefore instruct these people well, so that, on the day of judgment, the eternal Judge may not require of you an account for them. Acquit yourselves well, then, of all your duties, as ministers of the Eternal our God. Be, then, attentive over yourselves, and over what concerns the evangelical doctrine of our Lord Jesus Christ. Apply yourselves constantly to this; for, by conducting yourselves thus, you will save yourselves, and you will save those who hearken unto you. Avoid scandal as much as possible, and make known, especially to those who are under the yoke of servitude, that they ought to regard their masters as worthy of all kind of honor, for fear

they should blaspheme against the name of the Eternal our God, and against his doctrine. Let those who have the faithful for masters, not contemn them because they are brethren ; on the contrary, let them serve them better for it, because they are of the faithful and dear persons who partake of the same grace. Instruct them in these obligatory truths, and exhort them to acquit themselves thereof.

Par. 5.—“ If any one teach otherwise, and do not consent to the salutary words of the gospel of our master and Lord, Jesus Christ—the only doctrine that agrees with true piety, he is an arrogant man, who knows nothing, and who is perverse enough to amuse himself with cavils and disputes about words, whence proceed jealousies, quarrels, slanders, and evil surmises. Beware of this sort of people, for their mind is spoilt, and they do not know the evangelical truth ; this is why they look upon their ministry as a means of gaining wealth. Nevertheless, accusation must not be received against a preacher of the gospel of our Lord Jesus Christ, if it be not on the testimony of two or three persons ; and, to avoid such a scandal, let the true servants of the Eternal our God be careful not to lay their hands on a novice, in order to not participate in the sins of others. But if, among the ministers of the Eternal our God, there were some one unhappy enough to commit a single crime, let him be retrenched from the church in presence of every body, so that the others may take an example therefrom. But let the ministers who conduct themselves well in the government which they have, and like true pastors towards those who have been confided to them, be regarded as persons deserving double gratitude, especially those who preach the gospel of our master and

Lord, Jesus Christ, as well as those who teach, according to the holy will of the Eternal our God, who has said: 'You shall not bind the mouth of the ox that tramples on the grain; for the workman deserves his bread.' But know, that true piety consists in good works, and that it is a great gain to have such piety, where one is contented with what one has. For we brought nothing into this world, and it is certain that we cannot take any thing out of it, except the results of our actions, which will follow us before the throne of the judge—the Eternal our God. Happy he, whose good works will be intercessor for him!

Par. 6.—"Guard well, then, against avarice; and know that, as soon as we have enough to live, and enough to cover us, it is sufficient for the man of God. For those who wish to enrich themselves fall into temptation, and into the snares of the evil spirit, and thereby into many frivolous and injurious desires, which plunge souls into the abyss of misfortune and perdition. Beware, then, of all covetousness, for it is the root of every kind of evil; and if any give way to it, by deviating from the evangelical law, they will certainly incur many sorrows. As for you, then, well-beloved brethren, who are true pastors, and, as such, men of the Eternal our God, avoid all that, and apply yourselves to what is justice, true piety, faith, charity, patience, and evangelical meekness. Fight nobly for the faith; assure for yourselves thereby eternal life, to which you have been called by our Lord and master, Jesus Christ, and save, by your good example, those whose heart is hardened—to the end, that even the wicked may bear you good testimony on the day of judgment, before the throne of the Eternal our God. I recommend you to observe all this

before the Almighty, who sees us, and before Jesus Christ our master, who has chosen us, according to the holy will of his Heavenly Father. Observe, then, his commands in a holy manner, and be irreproachable in all things, until the coming of Jesus Christ our Lord, which will be made manifest in his time by the Eternal our God, who is the King of kings, and the Lord of lords, and who possesses a light inaccessible to men, and who is the only Almighty. It is he who is the only immortal for all eternity, and to whom only belong everlasting glory and empire. AMEN, AMEN."

This, said the Angel of the Lord to me, is what the apostle Paul, the servant of the Eternal our God, wrote in truth: adding, at the same time, a private letter to Timothy, his well-beloved pupil, he said to him:

"My well-beloved brother, I write this unto thee, although I hope to see thee soon. Now what I have written, I have written by command of our master and Lord, Jesus Christ—not for thee only, but for all the pastors which are in the house of the Eternal our God, to the end that they may know what their conduct ought to be, in the church of Jesus Christ our master, which is the church of the Eternal, our living God, the pillar and the support of evangelical truth; for it is Jesus Christ himself who has said: This doctrine is not from me, but from my Heavenly Father who sent me. Keep, therefore, this deposit carefully, so that it may serve for ever, as a rule for all those who shall come after us, according to the holy will of the Eternal our God; regulate their conduct in his house; preserve well the ideas of the holy doctrine, which thou hast now learnt from me, on what concerns faith and charity, according to the

gospel of our master and Lord, Jesus Christ. Keep this precious deposit, and be not ashamed to make it known to all the pastors which are in the church of the Eternal our God; and be not afraid at seeing men in irons, but always take a part in the works of the gospel, according to the strength which the Eternal our God shall give thee—he who has made us free, and who, by his holy will, has called us, through Jesus Christ our master, not in virtue of our works, but according to the grace that has been given us, to know truth, by the gospel of our Lord Jesus Christ. Let it, therefore, now shine forth, that, by the holy will of his Father, and of our Heavenly Father, Jesus Christ made himself known, to destroy darkness, and to bring to light, life, and immortality, by means of the gospel, for which I have been established preacher, apostle, and teacher of the Gentiles, by Jesus Christ our Lord himself. It is also on account of this that I suffer; but I am not ashamed of it, for I know to whom I have entrusted myself; and I feel assured that our master and Lord, Jesus Christ, has the power, on the part of the Eternal our God, to preserve me, as well as that which he has deposited into my hands, until the day when thou shalt take possession of it. Do thou, therefore, my well-beloved son, fortify thyself in the grace of God; and communicate what thou hast heard from my mouth, to the pastors who are faithful, and who shall be themselves qualified to teach it to others. Be very careful to render thyself acceptable in the eyes of the Eternal our God, so as to be an irreproachable workman, and one who handles well the word of truth, of the gospel of our Lord Jesus Christ. Bear thy troubles with patience; and know that, from the moment that one is engaged in the militia of the Eternal our God, he ought not to meddle with the af-

fairs of the age, to please him by whom he has been accepted.

Par. 7.—“ I conjure thee, therefore, before the Eternal our God, and in the name of our Lord Jesus Christ, to observe, and to cause to be observed, what I have prescribed in the name of our master, without prepossessing thyself, or doing any thing through inclination for any party; but let them hold fast by the pure gospel of our Lord Jesus Christ, and let it be confirmed by all the means of truth; for a time will come when men will not endure this holy doctrine—quite on the contrary; being pushed on by the evil spirit, they will seek masters upon masters, according to their desires, and will turn aside their ear, not to hearken unto evangelical truth. They will turn to the side of falsehood, and will create for themselves a church according to their mind. There will be men, lovers of themselves, covetous of wealth, haughty, proud, slanderers, disobedient to their father and to their mother, full of ingratitude and wickedness towards the Eternal our God, without any friendship towards their brethren, enemies of peace, calumniators, dissolute, cruel, without any good inclinations, traitors, insolent, swelled out with pride, and having more love for voluptuousness than for the Eternal our God. They will assume, it is true, the outward appearance of piety; but, renouncing its substance, they will insinuate themselves into families, in order to make them be more attached to them, through imposture, like their slaves. They will form societies of certain women, loaded with sins, who give way to divers passions, and who are always learning, without ever arriving at the knowledge of, the heavenly truth. Be, therefore, watchful; bear all the troubles that may happen to thee, and acquit thy-

self of the functions of a true preacher of the gospel of our master and Lord, Jesus Christ. Fulfil thy ministry by living soberly, according to my example. I return thanks to the Eternal our God, whom I serve with the same purity as my fathers did, conformably to his evangelical laws, which he has given us by our chief and Lord, Jesus Christ—I return thanks, say I to the Eternal, the God of our fathers, for having called me, through Jesus Christ our master, to be preacher of his gospel. Make known, then, to all preachers, that they ought to keep this precious deposit like their own salvation, and to preach it every where. Yet let them avoid questions in which there is not common sense, and that are of no use except to create wranglings; whilst a true servant of the Eternal our God ought not to be quarrelsome, but meek towards every body, for this is a quality which makes a person proper to teach the evangelical truth, that does not require to be proved by controversy. Let them, therefore, use moderation, when they reprove those who resist evangelical truth, in order to see whether the Eternal our God will not, perhaps, give them grace to repent, and to acknowledge this heavenly truth, so that they may disentangle themselves from the snares of the evil spirit, which keep them in captivity. Give them, moreover, these admonitions, to the end that their conduct may be unblameable in every thing. May the peace of the Eternal our God be with thee, in the name of Jesus Christ our Lord. AMEN.”

Behold, this is what the same apostle Paul wrote in truth, in his time, to all the ministers who, being preachers of the gospel, officiated in the church of the Eternal

our God, in the name of Jesus Christ our Lord, at Ephesus :

CHAPTER I.

“ PAUL, an apostle of Jesus Christ, by command of the Eternal our God, to all those who have been sanctified to be preachers of the gospel of our Lord Jesus Christ, who are at Ephesus. May the grace and the peace of the Eternal, our God and our heavenly father, be with you all, in the name of Jesus Christ our master. Blessed be the Eternal our God, which is the father of Jesus Christ, who has distributed upon us, from above in the Heavens, all kinds of spiritual blessings through the gospel, and who was chosen for that, according to the holy wisdom of the Almighty, the Eternal our God, before the creation of the world, to the end that we might be sanctified through him, to be without blemish before the Eternal, who has predestined us to the adoption of his children, by Jesus Christ our master, according as the holy will of the Eternal our God has appointed it. To him be honour and glory, for the grace which he has heaped on us through his well-beloved Son, whom he has used to redeem us by his blood, which was spilt on account of the iniquities of our earthly fathers, and to the end that we might receive light, according to the riches of his grace, through his gospel, in which the superabundance of them is visible for us, in order to discover to us the mystery of his holy will, according to his heavenly justice, which he resolved, conformably to his impenetrable decrees, to execute by Jesus Christ our master upon this earth, to re-establish on it, through Jesus Christ our chief, his church, to which we have

been called as preachers of his gospel, in consideration of the heavenly inheritance predestined, since the creation, for the children of the Eternal our God, in proportion to their merits, and according to what the Almighty has appointed, in his eternal designs and his holy will. This is why we also have been called to his church, for us to make his glory shine forth, through Jesus Christ our Lord, by whom you have been called yourselves, after having heard the heavenly word through evangelical truth, which is the salvation of all souls. You have then, by this motive, been impressed, as with a seal, with the spirit of truth (*ch.* 16, according to the evangelist John, *v.* 13), according to the promise of our Lord Jesus Christ, who is the pledge of the heavenly inheritance for all those who, believing in him, shall put into practice the holy will of his father, the Eternal our God. It is for this, that being myself informed of the faith which you have had in Jesus Christ our Lord, and of your charity, with regard to all the poor who are in the church of the Eternal our God, I continually return him thanks for you, by remembering you in my prayers, to the end that the Almighty, who is the heavenly father of our Lord Jesus Christ, may give you the spirit of truth and understanding, to make himself become known, through you, to the Gentiles, according to his divine mercy. I beseech the Eternal our God to make you clear-sighted, so that you may know how to maintain the evangelical laws of the Eternal our God, through Jesus Christ, whom he has established chief over all the church. You were dead through your wanderings and through your sins, in which you formerly lived, according the ordinary course of this world, to the liking of the prince of darkness, under whom we also lived, agreeable to the inclinations of our flesh, and ac-

cording to our thoughts—for we were children of darkness, like all the rest of men. But the Eternal our God, who is so rich in mercy, delivered us from it through Jesus Christ, by the excess of charity with which he loved us. We were all dead through our sins; but the Eternal our God revived us, through Jesus Christ our Lord—and it is through him that you are saved, agreeably to the mercy of the Almighty; for, effectually, it is his grace which has saved you, through your faith, which does not come from you, since it is a gift of the Eternal our God. Neither does faith come through works, but good works come through faith. Glorify, then, the Almighty, because we are his work, having been created for good works, to which the Eternal our God has prepared us, so that we might practise them. Wherefore, recollect that formerly you other Gentiles, according to the flesh, who are called uncircumcised by those, who take their name from the circumcision done in the flesh by the hand; recollect that in that time, being without Christ, you were separated from the children of Israël, as one body from another. But now you, who were formerly afar off from all that had been promised to the children of Israël—you have been brought near, through Jesus Christ, to the same inheritance; since it is he who has made our peace, by destroying, through his gospel, the wall which separated the people. And this wall was idolatry, which caused so much enmity; for, without Jesus Christ, no one here below would have had a perfect knowledge of the Eternal our God, who is the God of peace, the only mighty, the only living God—and, as creator of all things, the father of all men; consequently, we are all brethren, being all children of this same God, who unites all people as one single body, through Jesus Christ, who died upon the cross to recon-

cile us in God with one another, and confirm, at length, this reconciliation by the blood of his body, with which he was invested, according to the holy wisdom of the Eternal our God, and through his mercy, in consideration of our weakness. Effectually it was not needful that the Almighty should send us the Angel of his presence in a body of flesh, since a glance of his power could destroy the whole world in an instant, and create another, according to what would please him. You must know, then, that Jesus Christ descended from Heaven upon the earth, and took upon himself a human body, through the mercy of our Heavenly Father, who has willed that none of his creatures should be lost through the spirit of darkness, which surrounds us all like a cloak of iniquity towards one another. And when he came, he announced peace to you, in the name of the Eternal our God, as a man, in order to make you understand that he is not God himself; for it was not needful that the Holy Ghost, which is the Almighty—the Eternal our God, should make himself man, to convince his creatures that he exists. But he chose his angels for this purpose, who, according to his divine mercy, appear under different forms, like our brethren, among the brothers, of which the heavenly creatures are the elder—for before the creation of this world, the angels of Heaven existed; they are, therefore, our elder brothers. And, since Jesus Christ our Lord is the first of the angels, he was made our Lord; and it is he, through whom we all have access to our Heavenly Father, in one single spirit, through his gospel. You are, therefore, no longer strangers and foreigners, but you now belong to the sanctified city, and are like children of light, of the house of the Eternal our God, and as such a new edifice, built upon the foundation of the gospel by

Jesus Christ our Lord, who is the first corner-stone. It is upon him, that all the building which has been constructed must be raised, until it becomes a temple made holy, for the glory of the Eternal our God; and it is in him that you also have been formed altogether, like an edifice of light, to enlighten at length, by the gospel, all those who dwell in darkness. As for me, I preach this gospel, and it is the reason why I, Paul—I am a prisoner for Jesus Christ, and on account of you Gentiles; if so be you have heard speak of the ministry of the grace of the Eternal our God, which has been given me through regard for you. For it is by a revelation on the part of our Lord Jesus Christ, that the mystery was discovered to me, as I have just made it known to you in a few words. And, by reading, you may learn the knowledge which I have upon the mystery of Jesus Christ. This mystery which in other centuries, was not known, by the children of men, is disclosed to you by Jesus Christ our Lord himself; and you know now, that all the Gentiles are called to the everlasting inheritance by the gospel, and that they participate in the promise of the Eternal our God, through Jesus Christ our Lord, of whom I have been made the minister, according to the gift of grace of the Almighty. Yes, this grace has been communicated to me—to me, who, among men, am the least of all, to announce to the Gentiles the riches of the gospel of our Lord Jesus Christ, and to make all men see clearly, in what way has been dispensed the mystery hidden, for so many centuries, in the Eternal our God, who created all things. I, who am a prisoner on account of this truth, I conjure you, therefore, to conduct yourselves in a manner worthy of your vocation, being perfectly humble and patient, supporting one another with charity, and being careful to.

keep your spirits united by the bond of peace. Be as one same body and one same spirit, as you are called to one same ministry, according to the gospel of our Lord Jesus Christ, who gives a certain hope of everlasting life, and knows that there is but one Lord, who is our chief, Jesus Christ, in his church, where there is but one faith and one baptism; and all this leads to the truth, that there is only one God, and only one Father, who is above all, and for all things, and for us all; it is himself who has made some of his creatures apostles—some, prophets, others evangelists, and others, likewise, pastors of his elect; to the end, that these last might no longer have their minds wavering like children, and that they might not be tossed to and fro by every wind, in point of doctrines composed by the malice of men, and by the cunning which they will use to engage them in error. As for you, put the evangelical truth into practice by charity; and, by practising this truth, you grow in every way in him, who is the chief of our Lord Jesus Christ. It is from him that the whole body, well formed and well united in its parts, by all that serves to join and to maintain them, in consequence of an operation proportionate to the measure of each member, it is from him that it takes its growth, to complete at length the edifice of the Eternal our God, by charity, according to the gospel of our Lord Jesus Christ. I therefore say it unto you, and forewarn you, in the name of the same Eternal, our heavenly father, not to have a conduct similar to that of your fathers, who have let themselves be guided by the vanity of their own senses, having their mind darkened, being very distant from life, according to the commandments of the Eternal our God, and who have wandered from him, because of their ignorance, and the blindness of their hearts. Of your fathers, who, hav-

ing no longer any hope, have given themselves up to lewdness, to do all sorts of dishonest actions, and to glut their avarice. But it is not thus that you have been taught in the name of Jesus Christ, if so be you have understood that which has been said to you. Now know that, through the Eternal our God, truth is in Jesus Christ; that you have learnt from him how to rid yourself of the old man whom you formerly followed in your conduct, who lets himself be corrupted according as passions seduce him. As for you, therefore, who profess Jesus Christ our Lord, put on yourselves, in spirit, the new man, such as he has been created, in the resemblance of the justice of the Eternal our God. Consequently, abandoning falsehood, speak all of you with your neighbour the language of truth, according to the gospel, because we are members of one another—and it is only the evangelical truth which leads to the true salvation of men. So, when you are angry, which may happen to man, beware of going so far as to sin. Let not the sun end the day upon your anger, in order not to give access to the evil spirit. Let him who took the property of others take it no more, but let him work with his hands at something honest, so that he may have wherewithal to give unto him who is in want—for these are the true sacrifices that are acceptable to the Eternal our God; and, in doing them, let no evil word come out of your mouth—let all those which come out thereof be conducive to establish the faith, beneficial to those who need your charity. Let there be among you no bitterness, no wrath, no spite, no quarrelling, no imprecations, and no malice. On the contrary, be kind and compassionate for one another. Forgive injuries mutually, for it is our Lord Jesus Christ who has said: That in this case, your Heavenly Father shall forgive you

also your sins. Imitate, therefore, the example of our master, Jesus Christ, and walk in a spirit of love, according to Jesus Christ, who has loved us even to give his life, which he delivered up, to confirm the charity that we ought to have for each other. Let, then, his for ever admirable example be followed, so that there may not be any impurity whatsoever spoken among you, as becomes men sanctified by their ministry. Avoid fornicators and avaricious persons, so that no one may seduce you; for be well persuaded that every fornicator, every lewd, and every avaricious person, the vice of whom is an idolatry, does not partake of the inheritance in the kingdom of our Lord Jesus Christ. Have, therefore, no communication with these people, and shun their frivolous discourse, ceasing to be as you were formerly, whilst you continued in darkness. And since you are now children of light, through our Lord Jesus Christ, walk like children of light; and know, that the fruit of evangelical light gives all kind of goodness, justice and truth. Apply yourselves to know what is agreeable to the Eternal our God, whom I constantly beseech to give you peace, in the name of our Lord Jesus Christ. AMEN."

This, then, is what the righteous Paul has in truth written; and it is thus that all which he wrote breathed the same spirit, before the falsification, said the Angel of the Lord to me: and how could he, who had been chosen by Jesus Christ himself (added he) to be an apostle, and preacher of his gospel, have written otherwise, since his Master himself has said that the Eternal, the God of the children of Israël, is the only and the true God? It is in this same faith that all the disciples of

Jesus Christ wrote, as well as the evangelists—and all that is contrary to this truth, is falsehood and imposture, the object of which is, to make Jesus Christ pass for God himself. Who does not perceive in the said epistles, written under the name of the evangelist John, the absurdity and the nonsense, emanant from the same source as that of the invention of the first chapter of John, in his gospel, the purity of which, except the falsification, is incontrovertible? Who does not perceive the brutal and blasphematory aim of *ch.* 3 of these epistles, full of nonsense (*v.* 16), where it is said, under the name of John: That which has been made known to us—what is the charity of God, is, that he has given his life for us?” Unequalled blasphemers! shameless liars! would it be necessary for the Eternal—the Almighty, he who has said: “I raise my hand towards the Heavens, and they shall know that I am eternally”—to give his life to attain the end that he had resolved on, in his holy wisdom? Do you not confess, by such an absurdity, that your devil was more powerful than the Eternal himself; for it is certain that he who takes away life, is more powerful than he whose life is taken away? So, then, you have never known Him, who alone is the creator of the universe; and that which, on this subject, bears testimony against you, is *ch.* 5, *v.* 7 & 8, where the same writer of the epistles of John says: “For there are three witnesses who bear testimony in Heaven—the Father, the Word, and the Holy Ghost.” And, to conceal his nonsense, the forger adds: “And these three persons are one same thing.” Really, if the devil had the power which you attribute to him, on account of your imposture, it would consist only in you, who would wish to reduce the Eternal,—the only God, to a thing. Can there be, in hell itself, beings more degraded than you?

Is the Almighty, the Eternal, the Jehovah of the universe, whose majesty is for ever incomprehensible unto mortals, with regard to his holy and divine attributes — is he a thing? Woe unto you, mortal sinners! for it is just with regard to you, that our Lord Jesus Christ, the Angel of the Eternal's presence, said—that blasphemy against the Holy Ghost shall never be forgiven. And, since the first disciples of our Lord Jesus Christ heard these words from their master, who instructed them in what they had not yet understood, even after his resurrection, how could they have written what the first apostle of Jesus Christ, Simon Peter, in accordance with the apostle Paul, openly contests? This is what a letter of Simon Peter (not falsified) contains :

“ I, Simon Peter, a servant of the Eternal our God, and apostle of Jesus Christ our Lord, to all those who partake of the same faith as I, and Paul our brother, in consequence of the justice of the Eternal, through Jesus Christ. May grace and peace be given abundantly to you, through the knowledge of the Eternal our God, in the name of Jesus Christ, who has communicated to us all the gifts of the power which he received from his Heavenly Father, in what concerns everlasting life. By virtue of this knowledge, which comes from him who has called us to his glory, which is his own on the part of his Heavenly Father, we will tell you, it is through him that the Eternal our God has granted us to acknowledge these evangelical truths, as excellent as they are precious, which we communicate to you, to the end that, by these same truths, you may become participators in the same glory, by avoiding the corruption which exists in this world. Spare, then, no trouble to put into practice the evangelical virtues, with your faith, science with

virtue, abstinence from pleasures with science, patience with abstinence from pleasures, piety with patience, love of your brethren with piety, and charity with the love of your brethren : for if you have these qualities, and you have them in a high degree, through the knowledge which the gospel of our Lord Jesus Christ gives to you, they will not leave you without action ; and you know that good actions shall never be without fruit. Know, therefore, that he who has not these qualities is like a blind man, who walks by groping. Wherefore, my brethren, endeavour more and more to make sure, by your good works, your vocation and election, because, by acting in this manner, you will sin no more ; and it is on this condition that your past sins have been effaced : and if you do so, you shall be abundantly provided with that which can give entrance into the everlasting kingdom of our Lord Jesus Christ. It is on this account that I shall always begin, by bringing these things again to your mind, however enlightened and however strengthened you may seem to be in the evangelical truth. I think it is my duty, whilst I am in the tabernacle of this body, to awaken you by my admonitions, feeling assured that my body will soon be put down, according to what Jesus Christ our Lord has made known to me. Nevertheless I will do so, that, even after my decease, you shall have what you require to maintain you in the evangelical truth. Because it is not in guiding ourselves by studied fables, that we have made known to you the coming of Jesus Christ our Lord, who is honoured and glorified by the Eternal our God, his heavenly father ; and of whom I myself heard the voice coming from on high, when he said : “ This is my well-beloved Son, in whom I find my delight ; hearken unto him.” Besides, you have the word of the prophets,

which is still more established than my testimony ; and you do well to fix your attention on it, as on a torch that shines in a dark place, until the dawn shall appear, and the star which brings on the day shall rise in your hearts. Beware, then, of those who will come to contradict them, seeing that there are false prophets among the people, as there will even be some among you, who will push their extravagance far, as to become masters of falsehood, authors of sects which lead to perdition, by renouncing the Lord—the Eternal our God, who has redeemed them, through Jesus Christ our Lord. Many persons will follow them in their lewdness; and, on account of them, they will blaspheme against the voice of evangelical truth. Besides this, through their avarice, they will employ artful discourses, to make a kind of traffic of you. But the time of judgment is coming because their unhappy fate sleeps not; for if God Almighty, in his justice, did not spare the angels who sinned against his holy will, how should he spare those people who are worse than the inhabitants of Sodom and of Gomorrah? Woe to those people! like unto beasts deprived of reason, who, by nature, are to be taken and to be destroyed, since they blaspheme against things which they do not understand. This is why they shall perish in the corruption wherein they live; and it is thus that they shall receive the requital of their iniquity, for they are corruption and filth themselves. Their eyes are full of adultery, with a wickedness that has no end, attracting towards them fickle souls, as do the children of malediction, after having quitted the evangelical tracks. They will follow the path of Balaam. But it is also for them that black darkness is reserved, on account of their works; for, by their fastidious and frivolous discourses, they endeavour to draw those who hearken to them into

impure passions, promising them liberty, although, at the same time, they are themselves the slaves of corruption. Woe unto these people ! for if those who know the gospel of our Lord Jesus Christ become vanquished, by entangling themselves in imposture, the latter condition is worse for them than the first. And, effectually, it would have been more advantageous for them to have never known the path of evangelical truth, than to have gone backwards after having known it, by forsaking, through their imposture, the Eternal our God, who nevertheless has promised to create new Heavens and a new earth. 'This promise has been accomplished ever since the appearance of Jesus Christ our Lord upon the earth; for it is he who has shewn us the new heavens--and, through the heavenly doctrine of his Father, our God, the earth, where justice is to dwell, is renewed. Now bear well in your minds, that the forbearance of the Eternal our God is what constitutes salvation, as Paul, our beloved brother, has likewise written to you, according to the wisdom that has been communicated to him, and as he explains in his letters, when he speaks therein on this same subject. In this, there are certain things difficult to be understood, and to which persons of little instruction, and little constancy, will give a false meaning, for their own ruin, as well as they will do to the other writings. You then, my brethren, who are forewarned thereon, be upon your guard, for fear of sharing the iniquity of these people, so bereft of reason. Increase, on the contrary, in grace, by the knowledge of the gospel of our Lord Jesus Christ, for the glory of the Eternal our God, who is our only Saviour, through Jesus Christ. To him only be glory, henceforth and for the days of eternity. AMEN, AMEN."

This is the true language of the first Apostles of Jesus Christ, said the Angel of the Lord to me :—Now, added he, although all the Scriptures have been falsified, truth makes itself apparent, notwithstanding the perverse spirit which they have wished to insert in it, according to the exigencies of imposture. For example ; it is said in the epistle of Simon Peter (*ch. 3, v. 2*) : “ To the end that you may remember the things that I have already told you, taken from the holy prophets—from those which your Apostles have told you—from the precepts of him who is Lord and Saviour.” Others, to avoid the absurdity which this verse contains, mingled with truth that makes itself apparent, have, moreover, disguised it according to their spirit, as follows : “ To the end that you may remember the things that have been predicted by the holy prophets, and the commandment which you have received from us, who are the apostles of our Lord and Saviour.” If, then the first writer had faithfully copied the writing of Simon Peter, the other has undoubtedly said what is false. If, on the contrary, it is the last who has reported faithfully, then it is the first who must be guilty. Now both of them have derived their extracts from falsification itself ; this is why they contradict one another, like so many more who have wished to revise the writings of the first and true Apostles of Jesus Christ, according to their spirit, and in conformity with their political exigencies. For this is what Simon Peter wrote in truth, in the part from which the first falsifiers extracted their invention :-

“ My well-beloved brethren, it is my duty to awaken you, by my letters which I write unto you for truth ; to the end that you may remember what I have already said to you, in one and in the others, which contain the

testimonies for the truth of the gospel of our Lord Jesus Christ, and which are extracted by himself from the prophets, who have told you all the precepts of the Eternal our God, who only is the Lord and our Saviour, through Jesus Christ our chief and master.”

And, since, this is the truth, how could Peter have written otherwise? he who, after having committed so many offences towards his Lord and master, repented to such a degree, that he employed his whole life to repair his faults. And it was in the time of his repentance that he studied the gospel; and that, because of his little faith, he compared it with the writings of the prophets in what Jesus Christ himself had said of them, during his time. And this is why Simon Peter said in all his letters, truly written with his hand: “Your prophets have told you all the precepts of the Eternal our God, who only is the Lord and our Saviour, through Jesus Christ.” And how could a man, true, just and upright in all things, say or write the contrary? From the first unto the last prophet, do they not all say that there is no other God but the Eternal, the God of the children of Israël? And when is it that the Almighty has been a stranger to the children of this earth? Did not the first man know him? Is it not Noah who communicated to his posterity what the Eternal had commanded him? Is it not Abraham who did the same? Does not Isaac bear the Eternal testimony? Did not Jacob acknowledge this same God of his fathers? Do not all the children of Israël give the same testimony of this same Eternal? And does not Joseph say to his brethren, to fear nothing from him, since he regards the Eternal, the God of his fathers, as judge over all things? And does not Moses, who saw him give every where the

most respectable testimony upon the unity of the Eternal, the creator of all things? Did not Joshua proceed according to the ordinances of the Almighty? Was not Samuel the servant of the Eternal our God? And does not David bear the same testimony, when he says (*Ps. 19, v. 14*): “Let the words of my mouth, and the meditations of my heart, be acceptable to thee, O ETERNAL, MY ROCK AND MY REDEEMER.” And since he says, moreover, in his old age (*Psalm 73, v. 24*): “Thou wilt guide me by thy counsel, and then thou wilt receive me in thy glory.” He avows (*v. 25*), that there is not, even in the Heavens, any other God besides the Eternal, the God of his fathers. Now, since God himself says (*Isaiah, ch. 42, v. 8*): “I am the Eternal, this is my name, and I will not give my glory to another; and (*ch. 43, v. 10*), “There was no God before me, and there shall be none after me: (*v. 11*), It is I—it is I who am the Eternal, and there is no other Saviour but I.” Jesus Christ is, therefore, neither God nor our Saviour: and, as Jesus Christ himself assures us that God, his heavenly father, who sent him to be the mediator between men and the Eternal, our God, says always truth, why now wish to make an angel pass for Him, who said (*ch. 44, v. 6*): “I am the first, and I am the last, and there is no other God but I?” Is it not this same Eternal who summoned the people of ancient times, by saying (*v. 8*): You are my witnesses for it—is there any other God but I?” There is no other rock; I know no other; and since he says himself (*v. 24*): “The Eternal, thy redeemer, who has formed thee from the time of thy being conceived—I am the Eternal, who have made all things, and who *alone* have spread the Heavens, and have spread the earth by myself”—how can imposture dare to say, under the names of the Apostles,

who support themselves upon the testimony of the prophets, that all has been created by Jesus Christ; and that it is by him that the Eternal made the ages, as is seen, *ch.* 1, *v.* 2, under the name of Paul to the Hebrews: for if the Eternal, the God Almighty, was alone, there was not another when he created the Heavens—and if he spread the earth by himself, it is, therefore, not by Jesus Christ that he created all things. Now Jesus Christ has said, that his Heavenly Father always speaks truth; so, then, the falsification of the writings of the Apostles of Jesus Christ is made evident, and the imposture of those who have disguised them thus is proved, and confirmed by the Eternal himself, since he says (*Isaiah, ch.* 45, *v.* 5): “I am the Eternal and there is no other: there is no other God but I;” and (*v.* 6), “to the end that it may be known from one sun to the other,” (*v.* 21) “There is no other God beside me. There is no mighty, just God AND SAVIOUR BUT I. *v.* 22), All ye ends of the earth, look towards me and be saved; for I am the mighty God, and there is no other.” And again (*ch.* 46, *v.* 5): “To whom would you liken me, and to whom would you compare me, to say that we were equal?” And (*v.* 9), “Recollect the things that were formerly; for it is I who am the strong God; there is no other God, and there is none like unto me.” And since Jesus Christ also, who descended from Heaven, and who knew the Eternal our God—his father, and our heavenly father, has given the same testimony as Moses, and as all the prophets, by saying publicly, as is seen, according to the evangelist Mark (*ch.* 12, *v.* 29): Hearken Israël! the Lord your God is the only God; there is no longer any reply. Consequently, whosoever, after having read this book, would wish to pretend the contrary, by preaching another gospel, is

undoubtedly an impostor, a blasphemer, and an impious person, from the bottom of his soul.

It is, therefore, superfluous, said the Angel of the Lord to me, to lose a single word more, in order to convince those who, on account of their infamous fraud and of their deceit, do not wish to confess the truth. But to convince the righteous—the well meaning, and especially those who are poor in spirit, and who are sincerely in error, being astray from the heavenly truth, through the guile of the evil spirit, of whom the hypocrites of Rome are the instruments—this is their work. They say, under the name of the apostle Paul (*ch. 1*) to the Hebrews: “God, who formerly spoke to our fathers, through the prophets, on divers occasions and in divers ways, has at length spoken to us, in these times, by his Son.” As for this, it is a truth that can never be contested. But why do you destroy this holy truth by falsehoods, adding to it—“by whom he has even made the ages?” It is true, that Jesus Christ has been instituted the heir of the kingdom in Paradise, according to the holy wisdom of the Eternal our God. Now can the heir be he, who has created what he inherits? If, then, Jesus Christ were God himself, from whom could he inherit what he would have created? Senseless people! it is truly of you that Isaiah speaks, according to the holy will of the Eternal (*ch. 32, v. 6*), where he says: “For the fool pronounces nought but folly, and his heart gives way only to iniquity, to execute what he has dissimulated, and to utter falsehoods against the Eternal; to exhaust the soul of him who is hungry, and to take away the drink from him who is thirsty.” For it is you, falsifiers of the heavenly truth, who have exhausted the souls of those who hunger after truth. It is you who have taken away the drink of the evangelical

truth, by falsifying it, from those who thirst to find out the true road to the kingdom of the Heavens. How do you say (*v. 3 of the same chap.*): “who being of the brightness of the glory?”—of whom? Why have you not reported what Paul wrote in truth: “who is the brightness of the glory of the Eternal our God.” This is what is to be found in the part of Paul’s writings from which you have taken your phrase; to which you have added—“and the image of the substance of the father.” Contemptible blasphemers! to whom has the Almighty made himself known as a substance? Who has fathomed the being of the Eternal, whose majesty is incomprehensible, even to the angels who are in Heaven? “And maintaining his almighty word, after having effaced sins, is seated on the highest of the Heavens—on the right hand of majesty.” What does your nonsense mean? The almighty word is the gospel. Now, since Jesus Christ has said—“this doctrine is not from me, but from him who sent me: it is, then, the word of the Eternal, our God that he has maintained, and not his own. And thereby what sin did he efface? Has he not said, that the sins of all those who do not perform the will of his Heavenly Father, exist? If Jesus Christ had effaced, by his passion, the iniquity of men, what would be the use of his gospel? for, according to your doctrine, it is he who has taken upon himself all responsibility for your infamous actions. Undeceive yourselves, blind people! for he has said—your works shall judge you on the day of judgment. Consequently he has not effaced sins; but, by his gospel, he has given you the means to avoid them: and this is precisely what you have taken away from those, who hunger for justice and for the heavenly truth; and you have taken it away on account of your swindling, which you practise by regarding your

ministry as a means of traffic, through which you sell, even to perdition, the souls that have confided themselves to you. “After having effaced sins, is seated on the highest of the Heavens, on the right hand of majesty.” On what right hand of majesty? Can a substance such as that of the Almighty—the Eternal—the Jehovah of the universe, have majesty? Why do you add to your nonsense—“and he surpasses as much the angels in dignity, as the name which he shares is greater than theirs?” for to which of the angels has God ever said—“you are my Son?” Poor wretched impostors! you excite my pity, on account of your blindness—and my contempt, on account of your wickedness. Read Exodus (*ch.* 4, *v.* 22), where the Eternal said to Moses: “Thou shalt say then to Pharoah—thus has the Eternal said: Israël is my son—my first-born.” And yet Israël is not Jesus Christ, nor angels of Heaven. And since the Eternal himself says, moreover (*Isaiah, ch.* 45, *v.* 11): Thus has said the Eternal, the Holy One of Israël, who formed it—“Question me upon things to come, and upon what concerns my sons, and upon what I am to do with the work of my hands.” Since, then, the Almighty, the only God and the only Saviour, calls Jesus Christ himself his Son, as well as the other creatures, even of the earth, what advantage, moreover, is there for Jesus Christ, who is justly called the Son of God, being the work of the Almighty’s hands? Infamous blasphemers! blush before this testimony, if you can; for it is you, falsifiers, who, to fill the measure of your lies, have added (*v.* 5), that God would have said to Jesus Christ: “This day have I engendered you;” and again—“I will be his father, and he shall be my son:” because that which you would wish to apply here to Jesus Christ, relates to Solomon, the son of David; and it is for him

that the Eternal said by Nathan (*2nd book of Samuel, ch. 7, v. 14*): “I will be his father, and he shall be my son.”—“This day have I engendered you.” To whom did the Eternal say this? What does this phrase mean, according to the Hebrew language. Endless hypocrites! why have you divided into two parts the first psalm of David, making a false application of the part which you have taken, to support your fictions? For David says in the first Psalm, according to his righteous thoughts (*v. 5*): Wherefore the wicked shall not subsist in judgment, nor in the assembly of the righteous; (*v. 25*), for the Eternal knows the way of the righteous, but the way of the wicked shall perish:” and (*v. 7*, the 1st of your second Psalm), “Why, then, do nations assemble, and do people project vain things? Why are the kings of the earth there in person; and why do princes take counsel together against the Eternal, and against his anointed? Let us break their bonds, say they, and throw from us their cords. He that dwells in the Heavens will laugh thereat—the Lord shall hold them in derision: he shall speak to them then in his wrath, and he shall strike terror into them in the heat of his anger. Yet have I consecrated, will he say, my king upon Sion—the mountain of my holiness. I will repeat the ordinance of the Eternal—he has said unto me:—Thou art my son; this day have I begotten thee.” It is, therefore, David that is spoken of, and nowise Jesus Christ. For, effectually, it was David that was king over Sion, a fortress near the city of Judea, afterwards called Jerusalem; and it was the people of Israel that was called—the mountain of my holiness. It is, therefore, David who has said: “I will repeat the ordinance of the Eternal;” and it is to him that the Eternal said: “This day have I begotten thee”—since he confesses that the Eternal

said to him: "Ask of me, and I will give unto thee all nations for thy inheritance, and the ends of the earth for thy possession; this day have I begotten thee." If any one is called to the service of the Eternal, is he not begotten that same day, for the things for which he has been called? "Why are the kings of the earth there in person; and why do princes take counsel against the Eternal, and against his anointed?" Did not Samuel anoint David, by command of God? Therefore he was his anointed, as he says himself (*Ps. 18, v. 47 & 50*): "The mighty God is he who gives me the means to defend myself, and who has subdued the people under me. It is he who magnificently delivers his king, and who shews his mercy towards David his anointed." So, then, there is no reference to Jesus Christ in the 2nd Psalm of David, nor in any other, for all what he has said in that book, although falsified, only regards David and his posterity, which still exists upon the earth. And it is of it that the Eternal said (*Isaiah, ch. 16, v. 5*): "And a throne shall be established by mercy; and on this throne shall be seated, in truth, and in the house of David, a judge who shall seek righteousness, and who shall be quick at doing justice." So, then, there is nowise reference to Jesus Christ, of whom you say again (*v. 6*) in your first chapter, under the name of Paul, which you have filled with falsehoods: "And where he brings a second time his first-born into the world, he says—let all the angels of God worship him." Where, and by whom, did the Eternal ever say such things? (*v. 7*), "And, as regards angels, he says—he who of the wind makes angels, and of fiery flames, his ministers." Why have you not recorded the remainder of this writing, of which you make mention here, which is nonsense, without end and without beginning—a beast, without head

or tail ; in short, a body without a soul. But you have been very careful, on account of your imposture, not to do it, for it would be seen therein, that it is of the Eternal he speaks when he says : “ He who of the winds makes angels, and of fiery flames his ministers ”—and nowise of Jesus Christ. It is also thus that you have falsely made use of the words of David, saying (*v.* 8) : “ But, as regards his son, he says to him—Your throne, O God ! shall subsist for ever and for ever ; the sceptre of your reign is the sceptre of equity.” And (*v.* 9), “ You have loved justice, and hated iniquity. It is therefore, O God ! that your God has given you the unction of joy, preferably to those who partake it with you.” People of corruption, and corrupters of all truth ! this is the 45th Psalm of David, which you have made use of in the most infamous manner, in all your inventions, to take away the light from those who ask for it. Let the first chapter of the book of Kings be read, and especially *v.* 33, and others unto 39, attentively ; because there is the motive for which David composed Psalm 45—on account of his son Solomon, who was about to be married with a daughter of Pharoah, king of Egypt. And it is owing to these two circumstances that he says : “ My heart is eager to pronounce an excellent word. I have said : My works shall be for the king (my son Solomon) ; (therefore) shall my tongue be like the pen of a diligent writer ; for he is fairer than any of the sons of men. Grace is poured upon his lips ; wherefore God has blessed him for ever. (Therefore) O mighty prince ! gird upon thy thigh thy sword, thy majesty, and thy magnificence, and prosper in thy magnificence. Be mounted upon the word of truth, of meekness, and of justice, and thy right hand shall teach thee marvellous things. Thy arrows shall be sharp, (and) the

people shall fall under thee ; (for thy arrows), they shall enter into the hearts of thy enemies : (for thou art king by the command of God) whose throne is for ever ; (and) the sceptre of his reign is a sceptre of equity, (and since) thou lovest justice, and thou hatest wickedness, this is why my God, (and) thy God has anointed thee with an oil of gladness, above thy fellow creatures. All thy garments are perfumed with myrrh, with aloes, and with cassia, when thou comest out of the ivory palaces, whereby they *shall have* made thee glad. Daughters of kings are among thy ladies of honour ; thy wife is on thy right hand, adorned with gold of Ophir." And (addressing himself to the daughter of Pharoah, king of Egypt) he says : " Hearken, O daughter, and consider ; incline thy ear, (forget also thy people) and thy father's house, and the king ; (my son Solomon) shall place his affection on thy beauty ; since he is thy Lord. Prostrate thyself before him, (for then) the daughter of Tyre and the richest of the people shall do thee homage with presents, (and) the daughter of the king (of Egypt) (shall be) full of glory, (and) her outer garment (shall be) of golden texture." Then, addressing himself to his son, he says to him (speaking of his wife) : " She shall be brought unto the king, in raiment of needlework, and the virgins that follow her, who are her friends, shall be brought unto thee ; they shall be brought unto thee with joy, and with delight, and they shall enter into the king's palace. Thy children shall hold the place of thy fathers : thou shalt establish them as princes over all the earth ; (thou shalt take all my riches, and thou shalt build a house to the Eternal, according to what Nathan said by command of the Lord), and this shall make thy name memorable in every age ; wherefore thy people shall celebrate thee for ever, and perpetually."

This the true psalm of David, said the Angel of the Lord to me.—Now, added he, if it was left to exist falsified as it is, there is nothing that would have reference to Jesus Christ ; for Jesus Christ does not act by sharp arrows, to make them enter into the hearts of his enemies ; and he had neither daughters of kings, nor ladies of honour, nor a wife, whose children he might place on thrones, as princes over all the earth. And if imposture wished to make the blind consider, that the woman in question in this psalm had reference to the church of Jesus Christ, how could David have said (*v.* 10): “Hearken, O Daughter, and consider ; incline thy ear, and forget thy people, and thy father’s house ?” Consequently, he nowise speaks of the church, but of his son’s true wife, who was an idolater, and thereby attached to the people of Egypt. This is why David said : “Forget thy people, and thy father’s house.” Now the falsifiers say (*v.* 7): “Wherefore, O God ! thy God has anointed thee.” But the Eternal, the only Almighty God, has himself said that he has no equal ; and that there is no other God, nor any other Saviour, but he. And Jesus Christ himself has said, that this God is his heavenly father, who always speaks truth ; and in order to leave no doubt concerning the truth, he said after his resurrection : I ascend towards my Father and your Father — towards my God and your God ; and all the angels cried—AMEN !

It is certain (continued the Angel of the Lord), that all which was predicted to the children of Israël quickly happened to them, and has been accomplished unto this day. They have been scattered in all the corners of the world. They know their history, and they still expect their Messiah—who has been already, and is Jesus Christ. But, since their fathers did not believe in him,

these unhappy children do not believe in him either. To whom is the fault attributable? To those who, since the passion of the Angel Saviour, have counterfeited his heavenly doctrine. Certainly, the Eternal could have prevented this; but the Almighty is just, and, according to his for ever incomparable justice, he has willed, in his holy wisdom, to punish the sins of their fathers upon the children—not to do them harm, but to do them good by their own experience; for what man upon earth, since it exists, has remained faithful to the Eternal, in the midst of the immensity of good with which he has been loaded?—Not one. Now many, who have wandered from the path of God through their own fault, have come back to him, through the misery which they have drawn upon themselves by their iniquity. It is thus that the paternal rod shall shew even mercy to the children of those, who return towards their Heavenly Father. And he shall reward them according to their deserts; for he has said: “And it shall come to pass in every country, that two parties shall be cut off, and shall perish, but the third shall remain therein; and I will make this third pass; and I will refine them as silver is refined, and I will try them as gold is tried.” Then the remainder is to be converted by Jesus Christ to the Eternal, the God of their fathers. But the Eternal has, moreover said: Woe to those who shall prevent them from doing so! Now who are they that have prevented them from being converted by Jesus Christ, except those who employ falsely their own history, and the evangelical truth, to create another God than the one of the children of Israël, who only is the true one, and who is known as such by all those who have been scattered? Can a true Israëlite quit the Eternal, the God Almighty, for a God created by im-

posture as such, to be afterwards eaten by those who have invented and created him on account of their fraud? The pagans made for themselves idols; and although they were of wood, of stone, or of metal, deluded by their false priests they brought them wherewith to eat. But which is the greater folly: to believe that wood and stone eat — or rather that our true God can be eaten? In the time of the children of Israël, there were tribes of people who adored savage beasts; for which they had so much veneration, that they gave them their children to eat, to the end that (according to the imposture of these false priests, who lived by their fraud) they might receive absolution from them, through the purification which they had invented, according to their perverse spirit. Will any one be astonished if I, the Angel of the Eternal, say that there were false priests, who caused oxen to be adored, and who, after having fattened, eat them, putting in place of them others that were lean, to be eaten in their turn. Which alienation of mind is the greatest: to eat the ox — one's idol; or to pretend to be able to make any one eat one's God, and drink his blood, for the remission of sins? How, then, can the remainder of Israël become converted, by such frantic extravagance as that of the idolaters? Do they think they can maintain the inventions of modern imposture, by the falsification of the ancient Scriptures? Else, why do the falsifiers of the Apostles' writings say moreover (*ch.* 1 of Paul to the Hebrews, *v.* 10): "It is you, Lord, who, in the beginning of the world, did establish it upon this foundation; and the Heavens are the work of your hands?" It is certain that these words were addressed to the Eternal; and the children of Israël have knowledge of this truth. What must they think of a doctrine, supported by lies

such as those which are to be seen in v. 13 of the same chapter, where it is said: "But to which of the angels said he at any time—Sit you on my right hand, until I make your enemies your footstool?" for these words were addressed to David, and David was very far from the quality of an angel. And yet he all his life acknowledged the Eternal for his only and true God, of whom he says *Psalm 146*, (v. 5 & 6): "Happy is he that hath the God of Jacob for his help, and whose hope is in the Eternal his God, who made the Heavens, and the earth, and the sea, and all that in them is." And since the Eternal himself says (*Isaiah*, ch. 43, v. 10): "It is I; there has been no mighty God before me who has formed any thing, and there shall be none after me." How does the imposture of Rome wish to make believe, that it is Jesus Christ who created them? But this also is why it is written (*Isaiah*, ch. 51, v. 22 & 23): "Thus said the Eternal, thy Lord and thy God, who defends the cause of his people—Behold! I have taken the cup of trembling from thy hand. The dregs of the cup of my anger. Thou shalt henceforth no more drink thereof; but I will put it into the hand of those who afflict thee, who have said to thy soul: Prostrate thyself, and we will pass on." For Rome is more guilty than the priesthood of Jerusalem, who, through its tempter, required of Jesus Christ to prostrate himself before it. Woe to these false priests! for they have been as well warned as the priesthood of Jerusalem; and what the Eternal our God has resolved on shall happen to them, because it is likewise for them that it is written: "As for you, who abandon the Eternal, and who forget the mountain of my holiness; who lay out the table for the army of the Heavens, and who furnish besprinkling for as many of the stars as can be counted—I also will count

you with the sword, and you shall all be bent down to be straightened ; because I have called, and you did not answer—I have spoken, and you did not hearken ; but you have done that which displeases me, and you have chosen the things in which I take no delight. Wherefore the Lord, the Eternal, has said thus — Behold ! my servants shall eat, and you shall be hungry ; my servants shall drink, and you shall be athirst ; my servants shall rejoice, and you shall be ashamed ; my servants shall rejoice with songs of triumph, for the joy they shall have in their hearts, but you shall cry out for the grief that you shall have in your heart, and you shall howl on account of the bitterness of your spirit—and you shall leave your name unto my elect, to make use of it in their imprecations ; and the Lord, the Eternal, shall make thee die—but he shall call his servants by another name.” And I, the Angel of this same Eternal—I take the Almighty, the only and true God of all men, and of all the angels of the Heavens, to witness, that this name is PASTOR of the Catholic and Evangelical Church, in the name of Jesus Christ. AMEN, AMEN.



THESE are the prescriptions on the part of the Eternal, through his angel, for the Pastors of his church :—

§ 1.—In the church of the Eternal our God, according to the heavenly doctrine of our Lord Jesus Christ, there shall be no difference between the servants of the Almighty, but they shall all be brethren, according to our Lord Jesus Christ, our master and chief. There shall be no other title than that of PASTOR The

Pastor is to instruct each person in the Commune that shall be confided to him, through the grace of the Eternal our God, conformably to the purity of the heavenly doctrine, which is the true gospel of our Lord Jesus Christ.

§ 2.—To be Pastor in the church of the Eternal our God, it is indispensable that he who seeks the ministry should be irreproachable: that he be a sober, good, honest, charitable, and philanthropic person, to the end that he may be proper to teach the gospel of our master and Lord, Jesus Christ: That he be not a man addicted to drinking, but that he be moderate in all things: that he be chaste, and acknowledged as a man of integrity.

§ 3.—In the case where he who, through vocation of the Eternal our God, wishes to become a Pastor, is still young, he must promise, upon his word, to take a virgin to wife before the completion of his twenty-fifth year, to the end that he may learn how to govern properly his own family, keeping his children in submission, and in an entire purity of morals. For if a preacher of the gospel does not know how to govern his own family, how would he take care of the church of the Eternal our God?

§ 4.—Nevertheless, it may happen that persons of more than forty years of age, of the self-styled Catholic, Apostolic and Roman Church, would wish to attach themselves to the true church of our Lord Jesus Christ, who only is the chief, according to the command of the Eternal, our Almighty God. These persons shall be at liberty to marry or not; but those who are not yet thirty years old shall also, without exception, be bound to take

a virgin to wife, who must, however, be of a family, which, although it may be poor, enjoys an unsullied reputation.

§ 5.—Each commune of two thousand souls shall have a married Pastor, and another young preacher unmarried, so that mutually in their ministry, the second may support the first, and the first the second, like brothers, according to Jesus Christ, who is the chief, and who has said that every workman deserves his bread. However, to avoid all scandal, the commune shall pay to the first Pastor, at least four thousand French francs, and, to the second, two thousand francs if he be not married—and, if he be married, the same sum as to the first.

§ 6.—Every commune shall furnish each of its Pastors with an appropriate house for their dwelling, which shall be kept in good repair at the expense of the commune, according to its wealth and its situation. The dwellings of the Pastors must be near the edifice called a church, if it be possible: and if the commune of a town or of a village contain more than two thousand souls—and even if the population should amount to four thousand, it shall be in their power to fix the number of pastors that they wish to accept: and that this may not give rise to any scandal, they shall address themselves to the council of the church on this subject. Those who shall teach the children in the schools, and who are called schoolmasters, shall enjoy the same consideration as the catholic and evangelical Pastors. And, since they shall subject themselves, as Pastors, to the same evangelical law, according to our Lord Jesus Christ, the same rights belong to them.

§ 7.—As regards the council of the church,—there shall be in every country, under the protection of the sovereign, a ministry entirely composed of Pastors, with the title of *Ministry of Ecclesiastical Affairs*, which shall be solely employed upon the affairs of the church of their chief, our Lord Jesus Christ, without interfering in any way with political affairs, or in any affair of state. And it is before this ministry that, previously to establishing pastors in such or such a place, the candidates shall be tried, to become Pastors in the catholic and evangelical church. But let no one be placed in a commune, without the express acceptation of that commune, to the end that the pastors may exercise their ministry without any one having any thing to reproach them with.

§ 8.—All the persons who shall compose the high council for ecclesiastical affairs, are to be paid by the State, which nevertheless shall not, for this reason, have the right to choose the members of it. The whole body of the Pastors of the church shall choose them from among themselves, and shall elect the most honourable, and the most righteous, to their knowledge. On the death of one of the members of this council, there shall be the same free election, to replace him that is deceased.

§ 9.—All the members of this council must be married men, except those who have become widowers during their ministry, and who do not wish to marry a second time; which, according to the holy will of the Eternal our God, is allowed to all pastors, without exception for any one. It is also allowed to all the Pas-

tors of the catholic and evangelical church, to marry the widow of one of their fraternity.

§ 10.—But let the wives of the Pastors be chaste ; let them not be slanderers ; let them be sober and faithful in all things ; let them govern well their children, and let them be submissive to their husbands, in order to give a good example to others. Let them be hospitable ; and let them be kind and charitable towards every one, to the end that others may follow their example, in the name of Jesus Christ.

§ 11.—Let the Pastors, their husbands, attach themselves sincerely to the true evangelical word, so that they may be blameless before the Eternal our God, and before men. Above all, let them submit to the laws of their temporal sovereign ; and let them respect these laws, whatever they may be, which have been made for the country in which they live. Let them preach nothing contrary to these laws ; but let them only preach peace and submission, according to the gospel, to those who ought to obey their temporal master : because this is the law of the Eternal our God.

§ 12.—In the name of the Eternal our God, and in the name of our Lord Jesus Christ, sole chief of the catholic and evangelical church, the Apostles and servants of the Almighty our God, who are now therein, shall have the right to name Pastors, wherever they find faith, according to the gospel of our Lord Jesus Christ ; and even to confirm in their ministry all those who call themselves catholic, apostolic, and Roman priests, under a promise on their part, that they detach themselves from

Rome in heart and soul—and, consequently, from all the things which this idolatrous priesthood has prescribed against the pure gospel of our Lord Jesus Christ, sole chief of his church.

§ 13.—According to the holy will of the Eternal our God, and in the name of our Lord Jesus Christ, our chief, the marriages of all sorts of persons are to be publicly celebrated in the church, before the altar, in presence of all the people of the place, in the name of the Eternal our God: and the performance of this important action must be registered in a book, kept for this purpose in the church, by the Pastor of the place. The persons who are to serve as witnesses to the newly-married couple, shall sign the register with all their names; and no one whosoever can annul such a marriage, unless it be by the free will of both parties. The husband cannot send away his wife without her consent thereto—nor the woman her husband, unless he agree to it.

§ 14.—Now if, in an unfortunate case, the married couple should wish to separate willingly, their separation must not be effected by the ministers of the Eternal our God; and under no pretext whatever, ought any Pastor of the place to meddle therewith: but let this separation be effected before the temporal magistracy, according to the laws of the government of each country.

§ 15.—In the name of the Eternal our God, and in the name of Jesus Christ our master, and chief of his church, let no Pastor whatsoever, nor the high council of the twelve, interfere in the affairs of those who wish to marry; and let no Pastor prevent a Christian from marrying a woman, whether she be a Jewess, a Turk, a

Roman Catholic, or a Tartar. In like manner, let no servant of the Eternal our God, of the catholic and evangelical church, make any opposition, in the case where a maid or widow would wish to marry any one, no matter whom, nor of whatever persuasion or nation he may be. It suffices, that the daughter of the catholic and evangelical church instruct her husband in the heavenly doctrine—and that the son of the catholic and evangelical church instruct his wife, according the pure gospel of our Lord Jesus Christ; for the heavenly truth does not require to be applied by force: and, since it is the heavenly truth, it will penetrate of itself into all righteous hearts, and take possession of every man of integrity.

§ 16.—Every service rendered by a Pastor of the catholic and evangelical church to the newly-married couple, under whatever appellation it may be, must be gratis; and no present must be accepted, either before or after the marriage, except some portion of the provisions of the bridal day, according to the liberality of the family of the newly-married couple; and if the Pastor does not wish to accept them, let him receive them for the poor, or for the sick poor, who are in the necessity to live upon alms.

§ 17.—In the name of the Eternal our God, and in the name of our master Jesus Christ, this is the formula according to which marriages are to be solemnized, before the altar of the the Eternal our God. The Pastor of the place, first addressing himself to the man, shall say to him:

“ Son of the church of the Almighty, is it thy free will to marry * * * *, whom thou presentest here, be-

fore the eyes of the Eternal thy God, who sees thee, and who knows what passes in thy heart?"

If the man answers—"Yes;" then the Pastor shall address the woman, saying:

"Daughter of the church of the Almighty, is it thy free will to marry * * * *, whom thou presentest here, before the eyes of the Eternal thy God, who sees thee, and who knows what passes in thy heart?"

If the woman answers—"Yes;" then the Pastor of the place shall ask the man for a silk ribbon, of a sky-blue colour, with which he shall tie the woman to the right side of the man; and, thus tied, the betrothed shall remain standing before the altar. The Pastor shall say to them:

"Children of the Eternal our God! reflect well, that the motive of your union be not, on either side, calculation, fortune, nor earthly possessions, nor the persuasion of any person; but let it be pure love, founded on the respect of one towards the other, so that you may be happy, by living during your whole life without reproach on either side. Know that true happiness nowise consists in the possessions of this world, but in the virtues of man, without which no one can be happy here below. Now the first virtue of man, is to fear the Eternal our God, before whom you have presented yourselves, and who sees you at all times, for your names will be inscribed in a book open before his eyes, and before the eyes of this world, which are witnesses of your union. Know, then, that from this day you undertake sacred duties; and that, if you do not fulfil them, you render yourselves responsible before the throne of the eternal judge, our God. The man especially shall answer, on the day of his judgment before the throne of the Eternal, for the salvation of the soul of his wife, because it is

bound upon the soul of the man, who, according to the holy will of the Almighty, ought to be the strongest to resist the evil spirit, which can only be avoided by wisdom ; and all the wisdom of man consists only in the fear of the Eternal our God. Have it, therefore, always before your eyes, before you act, in order not to lose, through your actions, the soul of your wife, who, being once lost through your immoral way of living, shall require of you her eternal salvation, before the throne of the Eternal our God, your judge. And since the woman, according to her nature, by the holy will of the Almighty, is subjected to man, he shall be judged as alone guilty, and not the woman ; for the Eternal is just, and requires of him to whom he has given. Be, then, wise in all things, so that you may walk in the fear of the Eternal our God, in the path of the righteous ; and keep every where, and in all things, the paths of the just, to the end that the blessing of our merciful God may accompany you, during all your life. Be chaste, and full of goodness towards your wife—faithful in all things, so that she may follow your example, and that, reciprocally, she may treat you in the same manner, and that she may submit to you, not through force, but through respect and love for you, and in order that she may bear good fruit. For understand well now, why our Lord Jesus Christ said—that there are eunuchs, who have come such into the world ; and that there are some who have been made eunuchs by men—but that there are some who have made themselves eunuchs for the kingdom of the Heavens. It did not befit the time of Jesus Christ, that he should explain himself more clearly on this subject ; but now the time is come to make known unto men, that they who make themselves eunuchs for the kingdom of the Heavens, are those hus-

bands who live in the strictest chastity with their wives. For know, that all the vices which the husband practises with his wife, in the matrimonial state, during the time of her pregnancy, shall be the inheritance of the child that she bears in her womb. They, then, who live in chastity during that time, are they who make themselves eunuchs for the kingdom of the Heavens; because it is from the woman that, according to the holy wisdom of the Eternal our God, the regeneration of this world is to come. But woe to that woman, who, by secret vices, exercises wickedness, saying—who sees me? and who walks in the paths of iniquity! For the consequences of her actions shall be the inheritance of her children, who will lose themselves in the same way. The day of judgment of such a mother will be terrible, for she shall not only bear the sins of the children, but, moreover, the sins of their children's children. They shall all ask of her, before the throne of the Eternal, the salvation of their soul; and it is there that the gnawing worm shall seize upon her, and she shall condemn herself to the anguish of everlasting repentance; for there she shall see how many millions of tears of misery will be shed by those, whom she has left behind her in sin, through her faults and through her iniquity. Such is the truth: such is the hell of the souls of those, who have not made themselves eunuchs for the kingdom of the heavens.

§ 18.—After which, the Pastor of the place, addressing himself to the betrothed, shall say to them:

“Do you now wish to be united, according to the holy will of the Eternal your God?”

If they answer—“Yes,” then the Pastor shall put the right hand of the man into the left of the woman, and

the right hand of the woman into the left of the man ; and he shall say to them :

“ It is thus that you ought to go hand in hand, in fear and in confidence, to the Eternal our God.”

And, placing his right hand on the head of the man, and his left on the head of the woman, he shall say to them, after having made them kneel down before the altar :

“ Live in an irreproachable manner, in the name of Jesus Christ, so that the Eternal our God may bless you, and that he may keep you in his grace. May the Eternal our God make his countenance shine upon you, and may he grant you mercy. May the Eternal our God never turn aside his countenance from you, and may he give you peace here below, and in eternity ! AMEN.”

After this, the newly-married couple shall rise up ; and then the Pastor of the place shall unbind the woman from the man, and place the ribbon into the hands of the woman, as a remembrance that she is bound to sacred duties, saying to her :—

“ May the Eternal our God vouchsafe, that this tie be never torn by any omission of your mutual duties.”

Then the pastor of the place shall change the rings, and he shall put that of the man on the right hand of the woman, and that of the woman on the right hand of the man, saying :

“ Go in peace ; and never forget, that the Eternal our God will give wisdom to those who fear him. AMEN.”

§ 19.—To avoid all kind of scandal in the church, they who wish to marry must, three weeks before their union, place into the hands of the Pastor a certificate

from the temporal magistracy, by which it shall be certified, that there is nothing to oppose the union of the betrothed. Without this formality, no Pastor of the catholic and evangelical church has any right to unite them. It is but just, that the newly-married couple shall pay one shilling to the person who keeps the register of the church; and as much for the certificate of marriage, if the newly-married couple ask for one.

§ 20.—Baptism is to be considered and looked upon, in the catholic and evangelical church, as the seal of all Christendom. Wherefore, nine days after the birth of a child, the parents must have it inscribed, with its names and surnames, in the registers kept in the church on purpose for this object. Afterwards, parents are at liberty to have their child baptized when they please (*within the time limited by the conclusion of this article*); for it is not baptism that saves, but the mercy of the Eternal, our God Almighty. And to destroy the superstition which comes from irreligion and idolatry, in the name of the Eternal our God, and in the name of Jesus Christ our Lord, I, the Angel of the Almighty, confess that there is no being in all the creation, neither evil spirit, nor demon, nor devil, that has either might or power to do the slightest harm to the least of children. The contrary belief is blasphematory towards the Almighty—the Eternal our God. However, for many salutary reasons for the human race, the Eternal our God has ordained baptism—not for the remission of sins, because a new-born child is pure; and this is why our Lord Jesus Christ said: “It is to them that the kingdom of Heaven belongs;” and added moreover: “Verily, verily I say unto you, that if you do not become like unto children, you shall not enter thereinto.” Ne-

vertheless the Eternal our God, in his holy wisdom, has commanded that they should be baptized in the presence of two or three witnesses, who, according to the holy will of the Eternal our God, shall take the place of the father or of the mother, in the case where the child should become an orphan by the death of its parents. This is why the Eternal, in his mercy, has ordained baptism for children, that they might, in that case, be brought up by the witnesses; and for adults, that they might become like unto children. Consequently new-born children may be baptised, according to necessity, the very day of their birth—but, at the latest, after the inscription on the register of baptism of the church, in a lapse of six weeks' time.

§ 21.—When the child shall be presented in the church to be baptized, the Pastor of the place shall make the witnesses come with the child before the baptismal altar; and there he shall say to them: “My friends, do each of you give me your name, written on a card, or upon paper. After which he shall say to the witnesses, why the Eternal has ordained baptism; then he shall call each witness, by his or her names and surnames, asking him if he wishes to take upon himself the duties of father, or her, of mother, in the case where the child should become an orphan, and poor? Upon their answering “Yes,” he shall baptize the child—

“In the name of the Eternal our God, who only is the Holy Ghost, and in the name of Jesus Christ, master and chief of the church of the Eternal, the Almighty our God.”

If the witnesses for the child are rich, the Pastor of the place shall exact a contribution from them, according to their free will, for him who keeps the registers of

baptism. But nothing shall be accepted from the poor, even if they wish to give something.

§ 22.—As to what concerns funerals, the Pastors of the catholic and evangelical church must render all kinds of services that may be required of them, according the custom of the country, without any payment. And as for the poor, the church must be bound to give them even a place in the burial grounds, and among the sepulchres of the rich, for nothing—that is to say, gratis.

§ 23.—Every Sunday, from nine o'clock until noon, the Pastor shall preach the pure gospel of our Lord Jesus Christ; and merely and simply the same preaching (also by the Pastor of the place) shall take place, from two in the afternoon until four. The invention of Mass is, in the catholic and evangelical church, a blasphemy in the eyes of the Eternal our God. Auricular confession is abolished for ever, in the name of the Eternal our God. And the Invocation of Saints is an abomination before the Almighty our God, who listens to and hears his children, before they open their lips.

§ 24.—No person, of the church of the Eternal our God, is forbidden to go and find the Pastor of the catholic and evangelical church, to unburden his heart and ask his advice; because he must be for every body, what a good father is for his children. And he shall certainly answer for the least indiscretion before the throne of the Eternal our God. But, as to confession, it must be made according to the prescription of our Lord Jesus Christ.

§ 25.—When the supreme council of the catholic and evangelical church shall be established, either in France or in any other country, it shall take care of the poor communes, which have not the means to furnish their Pastors with what is their due. The State, and especially France, is obliged to support them—the church, or rather the priests of France,—deprived of their wealth, of which they had got possession through the imposture of their doctrine, without applying it to uses more lawful than their possession; that is to say, without refunding to the orphan, or to the widow, or to their posterity, what they had usurped in the name of the church, through the knavery of their doctrine; these priests have been severely punished. But since the State, in its turn, has committed the same iniquity, by usurping this wealth, it must repair the evil, by furnishing to the pastors of the poor places what is their due, to educate the children who are in poverty. For it is in this manner that what our Lord Jesus Christ said, in his parable of the faithless receiver, must be understood: that riches unjustly gotten must be turned to advantage, in order to be received in the everlasting abodes, by those who shall judge there.

§ 26.—These members of the supreme council of the catholic and evangelical church, shall each receive from the State 50,000 francs of France (£2,000. *sterling*) per annum, on account of their ministry, in order to enable them to govern well the church of the Eternal our God. But never, and under no pretext, can it deprive the Pastor of any commune, nor appoint him to another. Nevertheless, whosoever shall commit a crime cognizable by the laws of the State, shall be cut off from the church—that is to say, no criminal can be pastor of the church

of the Eternal our God. However, as there are upright men, who sincerely believe in the errors which at present reign in France, the supreme council of the church for France may compose itself, by taking even archbishops and bishops, according to the choice prescribed for the Pastors, members of the supreme council. The choice of each one is for life ; and no one, not even the reigning king, can deprive a member—that is to say, as long as he remains within the limits prescribed by the gospel. In the case where he should exceed those limits, he ceases to be the elect of the Eternal our God; and never can he, who allows himself to be led astray by political or worldly affairs, be a servant in the true church of the Almighty. AMEN.

In the Name of the Catholic and Evangelical Church,

(Signed) JEAN BAPTISTE LA PRADE, *President of the Council, formerly a Roman Catholic Priest.*

ANGE FRANÇOIS ALEXANDRE APPERT, *Titular Curate of St. Arnoult, formerly a Roman Catholic Priest.*

MODESTE GRUAU, *Ancien Procureur du Roi de France, and formerly a Roman Catholic.*

CHARLES LOUIS, *Duke of Normandy, Protector of the Catholic and Evangelical Church, formerly a Roman Catholic.*

PRINCES AND NATIONS OF THE EARTH,—it is not to be doubted, but that many persons will disbelieve that angels from the Almighty have prescribed to me, what my pen has written in this book. I shall feel no surprise at such incredulity, since there are many who do not even believe in the existence of God: how, then, can they believe in his angels? Moreover, there are some who own Jesus Christ merely with their lips—but faith does not exist in their heart. It is not on my own authority that I speak thus, for the Angel of the Eternal our God rarely leaves me; and he makes me write, besides, many other things. However, the time is not yet come to publish them—nor, especially, to put them into practice, although it is nigh; and no mortal will be able to arrest the arm of the Almighty. Let it not be imagined that, in setting to work, I have been influenced by the idea of recovering my sacred rights, and repelling the attacks of my enemies, and of my political adversaries, to pretend that divine power interfered in my cause. I take the just God—the Almighty, who knows my heart, to witness, that I have renounced, from the bottom of my soul, the crown of France, which belongs to me by right; and woe to the senseless being who could falsely invoke the name of the Eternal, to deceive men! If the Almighty, in his infinite wisdom, has decreed that I am one day to re-ascend the throne of my fathers, may His holy will be accomplished, and not mine. Nevertheless, I have not renounced my name nor my country, and no one in the universe can take from me this right; for truth is stronger than falsehood, and makes the shame of my persecutors' calumnies recoil upon them. God Almighty, who knows that I am the truth, and who has preserved me to be the instrument of his impenetrable

designs, will know well how to grant me justice upon the earth, if such be his unchangeable and irresistible will. But I will put aside all question of temporal interest, for my aim here is not to convince of my identity ; and besides, I have received from above the mission to make evident the error of them, who have fallen into the snares of the evil spirit, through the imposture of those Italians, who call themselves the Apostles of our Lord Jesus Christ. I formerly believed for a time, like many others, that they were really so—and truly it is neither my knowledge nor my merit which has opened my eyes ; I have seen the truth by the sole power of the Eternal, my God and your God—for he is such, in spite of you, and there is no other. It is he who has sent angels unto me, in whom it has been impossible for me not to believe, although, on the first apparitions of these heavenly messengers, I was fully persuaded that I was the object of some political intrigue : the first part of this work, and witnesses of unquestionable veracity, exist, to attest that I speak the truth.

Some apostolic and Romish priests, at the same time that they boast of being of the true church of our Lord Jesus Christ, have employed by infamous means, the influence of their high consideration, and still daily make an abuse of that invention of the Romish priesthood, confession, to deprive me of the pecuniary resources which Frenchmen, having faith in my identity, have shewn themselves disposed to procure for me. They have but too cruelly attained their impious end, for, under pretext of taking from me the possibility of having this work of God himself printed, and spread abroad among the people, since more than two years they have left both me and my family in the most grievous state of privation, having only God for support, and a few

friends for consolation. However, notwithstanding this state of distress, which enters into the views of Providence, to manifest to the world the almighty power of God, the HEAVENLY DOCTRINE, printed in thousands of copies, is diffused every where, in French and in English. Why, then, this frantic opposition on their part against the truth of the gospel, which God in his mercy, and for the happiness of the present and future generations, has vouchsafed to reveal a second time by his angels, whom he has sent to visit the earth? If the Pope, the cardinals, the archbishops, the bishops, and the Romish priests, were in the truth, what would they have to fear from a production, which, according to them, would be the product of imposture? God would not allow it to triumph against his everlasting laws of truth: the good sense of the public will render justice to whom it belongs. But it is precisely because these hypocrites—at least the high sectaries of this idolatrous religion—are conscious of their criminal abjuration from the true gospel of our Lord Jesus Christ, that they endeavour, by all the means in their power, to retain their usurped authority, which accuses and condemns them. It is because, contrary to the commands of our Lord Jesus Christ, the Angel of the Almighty's presence, whom they have the sacrilegious audacity to call the founder of their church, they have made their kingdom of this world: it is to preserve their impious dominion that they have attempted to stop the propagation of the heavenly truth, which they know must penetrate the heart of every honest and loyal person. This is the secret motive, which induces them to prevent the light from driving away the darkness to the depths, to which they have precipitated those whom they call the faithful; and among whom, unfortunately, there are a

great many who betray father, mother, king and country, on the authority of the divine precept—*it is better to obey God than man*, which the Apostolic and Romish doctrine monopolizes, criminally, for its profit. Certainly, this class of faithful Romanists do not render themselves thus guilty before God through wickedness, but on account of the weakness of their understanding.

It is better to obey God than man:—How? You now know; and whosoever shall follow this heavenly truth will certainly fulfil, in the highest degree, the law of obedience to the Eternal our God. And he who shall preach or practise the contrary of what is here taught you, will neither be an honest man, nor a true disciple of our Lord Jesus Christ, who has said: “*Render unto Cæsar what belongs to Cæsar, and unto God what belongs to God.*” Thus, then, it is clearly explained, that the true priesthood of God Almighty ought not to intermeddle in the political affairs of any State, but to preach peace, obedience and justice, instead of exciting the inhabitants of the earth to revolt against their king, under pretence of a mixed marriage, which God Almighty has nowise forbidden to any one whosoever, since all men in this world are, without exception, children of the Eternal our God. Therefore, those who preach the opposite of this doctrine are only sectaries, and theirs comes neither from God nor from Jesus Christ.

The children of Israel had a law, which interdicted them from marrying with idolaters, lest the women should mislead their husbands, and the husbands their wives. But to forbid any one to become united with whomsoever believes in the Eternal our God, in whom he believes through Jesus Christ, because he does not call himself Catholic, Apostolic and Roman, is a blas-

phematory crime against the Eternal himself; and when these priests of Rome say—*you must rather obey God than man*, they do not wish to signify any thing else but—*obey us, for we are God*. This inference is unanswerable, for neither God, nor Jesus Christ, has prohibited the marriage of a Christian with an individual of another religion.

Princes, and you People of the Earth,—read the historians of times past, and peruse the histories of our days; then tell me where, and when, these false priests of Italy have not, under the veil of religion, troubled the peace and destroyed the prosperity of the people, by scandalous bulls fabricated at Rome, under the name and the authority of their invented God? Have they not, in all times, preached irritation,, hatred and violence against those men, who would not adopt the absurdity of their belief in saints of their making, and in miracles, which are only the result of a sacrilegious fraud? Nevertheless, I am very far from wishing to accuse here the poor priests, who, through the influence of circumstances of their religious education, and of the belief of their fathers, have faithfully submitted to the notorious imposture of Romish despotism, which, since so many centuries, has, through its infernal guile, turned thousands of souls away from the right path: and I know many whose intentions are pure, and whose conduct is blameless. It is to them that I address myself, in the name of the Eternal our God, and in the name of Jesus Christ, sole chief of his church, by entreating them to open their eyes, and to recal to the heavenly truth the souls, whose salvation has been entrusted to them. Let them assemble together in a council of the church; and if there still remain doubts in the mind of any among them, I am ready to prove the errors into

which they have been drawn through the craft of those men, who have only in view to rule, at the price of the blood of the well-meaning, by the imposture of which the Romish priesthood is the author. I address myself especially to the Pastors of the people of my country, who, in the innocence of their heart, desire to see the separation of light from darkness. O ! may they comprehend the future and lofty destiny of France ; that its true happiness is enthralled by Romish superstition, and that the French nation, in general so clear-sighted and so just, will never have prosperity, but by the practice of the doctrine of the Eternal our God, which is that of Jesus Christ—for our Lord has said : “ This doctrine is not from me, but from him who sent me ; and he who sent me is my Heavenly Father, whom you call, or whom you say to be, your God.” Let the people of the earth be at length convinced, that all they who represent this merciful God as a monster, do not know him—that they are themselves monsters ; and their works bear testimony of what passes in their corrupt hearts. May, in a word, the Almighty, our only eternal God, vouchsafe, through his infinite grace, to make men acknowledge that we are all brethren—that we ought to love each other mutually, and not persecute one another, by invoking a religion which, instead of all charity, as it ought to be, has been the cause of so many crimes against humanity, under the influence of Popes, who have falsified it for political motives, and who, far from serving God, who is all love, all justice, and all truth, have only been the instruments of the evil spirit, their chief, the father of lies.

O GOD ! thou who art the only God of all Christendom, vouchsafe, in thy boundless goodness, to bring

back to thy heavenly doctrine, preached by our Lord Jesus Christ, thy Angel, the master of this earth, those who have let themselves be misled from thy path, by their obedience to the Catholic, Apostolic, and Romish doctrine, of which they could not, by themselves, unravel the subtle hypocrisy, and who, in the righteousness of their soul, only wished to submit to thy Eternal laws. Give good will and strength to the kings, and the powerful of this world, for them to found the happiness of their people upon the true gospel of Jesus Christ, the only source of public happiness; and let them be, at the same time, the first to profess and to practise the Catholic and Evangelical Religion, in all its purity and perfection! AMEN.

(Signed

CHARLES LOUIS,

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